WONDERFUL PRODIGIES OF Judgment and Mercy:

Discovered in

Above Three Hundred Memorable Histories,

CONTAINING

I. Dreadful Judgments upon Atheists, Perjured Wretches, Blasphemers, Swearers, Cursers and Scoffers.

II. The Miserable Ends of divers Magicians, Witches, Conjurers, &c. with several strange Apparitions.

III. Remarkable Presages of Approaching Death, and of Appeals to Divine Justice.

IV. The Wicked Lives, and Woful Deaths of Wretched Popes, Apostates, and Desperate Persecutors.

V. Fearful Judgments upon Cruel Tyrants, Murderers, &c. with the Wonderful Discovery of Murders.

VI. Admirable Deliverances from Imminent Dangers and Deplorable Distresses at Sea and Land.

VII. Divine Goodness to Penitents, with the Dying Thoughts of several Famous Men concerning a Future State after this Life.

Impartially Collected from Antient and Modern Authors, of undoubted Authority and Credit, and Imbellished with divers Curious Pictures, of several Remarkable Passages therein.

By *R. B.* Author of the History of the Wars of *England*. and the Remarks of *London*, &c.

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BK

TO THE READER.

THIS *ſmall Treatiſe cannot be thought unſeaſonable in this Age, wherein Atheiſm and Impiety doth ſo much abound. And as the Holy Scriptures (which we ought firſt and principally to ſtudy and regard) do ſufficiently diſcover the Wonderful Judgments of the Almighty upon Prophane and Impenitent Sinners in former Ages; ſo the Divine Juſtice hath not left it ſelf without Witneſs in all Times ſince, of the like ſevere Vengeance againſt them; and ſince Examples commonly prevail upon Men more than Precepts, this little Collection may, by the Bleſſing of Heaven, prevail upon ſome profligate Offenders, to forſake their evil waies, leſt they themſelves be likewiſe made Examples and Monuments of God's Wrath and Diſpleaſure: And as the Judgments, ſo likewiſe the Mercy and Goodneſs of God hath appeared in all Times & Places, towards thoſe that put their*

Truſt in him. or have returned to him by ſerious and hearty Repentance; of which we have abundant Inſtances both in Scripture and Hiſtory; and whereof I have likewiſe tranſcribed ſome few out of very Approved and Credible Hiſtorians, both Antient and Modern, whoſe Names are added to every particular Relation, that they may thereby obtain the more Credit with the Reader; who may here find in a ſmall Manual, and for a ſmall Price, what has been diſperſed in ſeveral large Volumes; and therefore I hope will not be unacceptable to the World: Which is the hearty deſire of

R. B.

CHAP.

CHAP. I.

Dreadful Judgments upon Atheists, Scoffers, Blasphemers, Swearers, Cursers, and Perjured Persons; in several Terrible Examples.

NEver yet were any Nation or People so Barbarous who by the Instinct of Nature have not always believed a certain Deity; and the denying thereof was accounted so detestable, absurd, and contrary to Humane Reason, even among the Ancient Heathen, that they reckoned it to be horrible Blasphemy. The *Athenians* banished *Protagoras* both from their City and Country, and caused his Books to be openly burn, because in one of them he seemed to doubt of a Deity: Neither were they less severe toward *Diagoras*, sirnamed *The Atheist*, who being accused of Atheism, fled for fear of punishment; upon which they proclaimed, *That whosoever did kill him, should have a Talent of Silver in Recompence*, which is as much as six hundred Crowns: How much more then is the State of Christendom to be lamented, which is generally infected with this Contagious Pestilence? And how many bold and impudent Atheists are there in these Times, who daringly and confidently deny the Providence of God! believe not the Immortality of the Soul! think there is no such thing as a Life to come! and consequently they live like Swine and brute Beasts in the

world, wallowing in all manner of Lusts and Sensuality! But let such mad, and brutish Wretches know, that they shall one day be convinced of their folly, when it is too late: And they may likewise find by the following Instances, which are of undoubted truth and certainty, that the Divine Justice doth sometimes execute his severe Judgments upon them in this world, and makes them Monuments of Vengeance, for deterring others, *That they may hear, and fear, and do no more so wickedly.*

I. A certain Blasphemous Wretch being drinking and merry at a Common Inn, among his Companions, asked them, *Whether they thought a man was possessed with a Soul, or no?* To which some replyed, *That the Souls of Men were Immortal, and that some of them after their release from the Body, lived in Heaven, and others were condemned to Hell, as we are taught from the Writings of the Prophets and Apostles*; but he replyed, and swore, *He did not believe the Soul did survive the Body, but that Heaven and Hell were meer Fables, invented by the Priests to get money; and as for his part, he would sell his Soul to any who would buy it.* Then one of his Companions took up the Cup, and said, Sell me thy Soul for this Cup of Wine, which he consented to, and drank it off: Now the Devil himself was there in the shape of a man (as he is commonly not far from such Debauchees) who bought it again of the other man at the same price; and soon after peremptorily demanded his Soul; the whole company affirming it was fit he should have it, since he bought it, not knowing who it was that asked it: But on a sudden this Infernal Merchant laid hold of this wretched Soul-Seller, and carried him into the Air before them all, toward his own Habitation, to the great astonishment and amazement of the Spectators, and was never after heard of; but no question found to his cost that men had Souls, and that Hell was no Fable, contrary to his prophane and senseless Opinion. *Discipul. de temp. Serm.* 132.

II. Not inferiour to the former was the Impiety of one not many years since in this Nation, called *Marlin*, a Scholar by Profession, brought up from his Youth in the

University

Univerſity of *Cambridge*, and afterwards a ſcurrilous Poet, and Play-maker, who giving the Reins to his Wit and Fancy, ran into ſuch Extreams, that he denied God, and *Jeſus* Chriſt, and blaſphemed the Trinity, not onely in words, but as it is credibly reported, writ Books againſt it, affirming our Saviour to be a Deceiver, and *Moſes* a Seducer of the People, and the holy Scriptures to be but vain and idle Stories, and all Religion to be only a Politick Cheat and Device: But Heaven, by an eminent Judgment, ſtopt the mouth of this Blaſphemer; for it happened, that as he intended to have ſtabbed a perſon, whom he had malice againſt, the other perceiving it, avoided the ſtroke; and withal catching hold of his wriſt, he ſtabbed in his own Dagger into his own head, which wounded him in ſuch a terrible manner, that notwithſtanding all the help of Chirurgery, he died ſoon after, and that in a very ſad condition; for he curſed and blaſphemed to the laſt gaſp; and his laſt breath paſſed out of his body with an horrid Oath, to the terrour of all that beheld him; and herein did the Divine Juſtice remarkably appear, in that his own hand which had written thoſe Blaſphemies, was made an Inſtrument to puniſh that head and brain, which had wickedly deviſed them. *Beards Theatre.*

III. In the year 1527. A young *Italian*, eſteemed a man very brave, and valiant in Arms, was to fight with another young man, who (becauſe he was melancholy, and ſpake very little) was called *Forchebene*; they went together with a great company to the Place appointed, which was without the Port of St. *Gall*; whither being come, a friend to the former went to him, and ſaid, *God give you the Victory*; the proud young man adding blaſphemy to his Temerity, anſwered, *How ſhall he chuſe but give it me:* They came to uſe their weapons, and after many blows given and taken both by the one and the other; *Forchebene* being become as the Miniſter and Inſtrument of God, gave him a thruſt in the mouth, with ſuch force, that having faſtened his Tongue to the Poll of his Neck (where the Sword went thorow, above

the length of a Span) he made him fall down dead, the Sword remaining in his Mouth, to the end that the Tongue which had ſo grievouſly offended, might even in this world endure puniſhment for ſo horrible a ſin. *L. Remys Conſid. c.* 59.

IV. Another of our own Nation is not to be overpaſſed, who for Atheiſm may be compared to the former, and for God's ſevere Judgment upon him, may give place to none: It was a Gentleman in *Bark-ſhire*, whoſe Name I forbear to mention; This man had a great Eſtate, but was an open Scoffer, and Contemner of all Religion; a profeſt Atheiſt, and a Scorner of the Word and Sacraments, inſomuch that I have heard it very credibly reported, that being Witneſs to the Baptizing of a Child, he would needs have it named *Belzebub*. He was likewiſe given to all manner of Debauchery, keeping ſeveral notorious Strumpets openly in his Houſe, without ſhame: He was ſo accuſtomed to Swearing, that he could ſcarce ſpeak without an Oath. This miſerable Man (or rather Brute) having continued long in this damnable courſe of life, at laſt Divine Vengeance found him out, for going one day a hunting with one of his Companions: As they were diſcourſing of divers Idle Stories, it pleaſed Almighty God to ſtrike him with ſudden death; for falling ſuddenly on the Crupper of his Horſe, backward, he was taken off ſtark dead, with his Tongue hanging out of his Mouth, in a very fearful manner, and became a terrible Example of God's Juſtice againſt all wicked Atheiſts. *Beards Theatre.*

V. *Cluverius*, an Author worthy of credit, who profeſſeth that he had this Relation, not only by hear-ſay, but from Eye-witneſſes, who ſaw it, gives this wonderful Account, That in the Month of *March*, 1632. there lived in the Borders of *Muſcovia* a Noble-man, by Office a gatherer of Tribute, or Taxes, by name *Albertus Periſcius*; his manner was, when poor men could not preſently pay their Taxes, to diſtrain upon their Cattle, and drive them to his own home: Now it came to paſs, that this Noble-man being from home, loſt all his unjuſt gains in one

one night; for all his Cattle, both thoſe he had taken by Violence, and what he had bought with his Money, ſuddenly dyed: This wretched man coming home, was told by his Wife and Servants what a fearful Judgment from God was befallen him, whereat he began to rage and rave extreamly; and taking his Muſquet, ſhot it up againſt Heaven, breaking forth into theſe blaſphemous ſpeeches, *Let him that killed my cattle devour them; If thou wouldeſt not let me eat them, eat them thy ſelf:* Upon theſe furious barkings againſt God, there fell ſome drops of blood, and this wicked man was turned into a black Dog, and howling, he ran to the dead Cattle, and began to feed upon them; and for ought I know (ſaith mine Author, who wrote this ſtory preſently after) is yet feeding upon them. His Wife great with Child, being aſtoniſhed, and terrified with the ſtrangeneſs of God's Judgments, ſhortly after died. *Clark's Exam.* 1 *Part.*

VI. *Simon Charmay* in 1201. having moſt ſubtilly and acutely diſputed about the Trinity, ſome of his familiar friends perſuaded him to put it into writing, that ſo the memorial of ſuch excellent things might not be loſt; whereupon he proudly brake forth into this Atheiſtical ſpeech, *O Jeſule, Jeſule,* &c. *O little Jeſus, little Jeſus, how much have I confirmed and advanced thy Law in this Queſtion! but if I had a mind to deal croſſly, I know how with ſtronger Reaſons and Arguments to weaken and diſprove the ſame:* Which was no ſooner ſpoken, but he was ſtrucken dumb; and not only ſo, but he became an Ideot, and ridiculouſly fooliſh, and was made a common hiſſing and mocking-ſtock to all that ſaw him. *Mat. Paris.* Not much unlike this, is that of *Michael*, a blaſphemous Jew, who as he was banquetting with his Companions, fell to blaſpheming Chriſt, and his Mother, boaſting, *That he had gotten the Victory over the Chriſtians God*; but as he went down Stairs out of the Room, he fell down, and brake his Neck. *Fincelius.* Miſerable was the end of *Perieres*, who writ a blaſphemous Book, wherein he openly mocked at God, and all Religion; for he fell into moſt deſperate deſpair; and notwithſtanding ſtrict watch was

kept about him, yet he killed himſelf. *Theat. Hiſt.* In the year 1502. there lived one *Hermanus Biſwick*, a Grand Atheiſt, and a notable Inſtrument of the Devil, who affirmed, *That the World never had a beginning, as fooliſh* Moſes *dreamed; and that there were neither Angels, nor Devils, nor Hell, nor a future Life, but that the Souls of Men periſhed with their Bodies; and that Jeſus Chriſt was nothing elſe but a Seducer of the People; and that the Faith of Chriſtians, and whatever elſe was contained in the Holy Scriptures, was meer vanity.* Theſe Opinions full of Atheiſm and Impiety he was ſo hardened in, that he conſtantly avouched them to the death, and was for the ſame, together with his Books, deſervedly burnt in *Holland. Theat. Hiſt.*

VII. A certain Rich man at *Halterſtadt* in *Germany*, abounding with all manner of worldly happineſs, he gave up his whole Soul in delighting therein; ſo that he had no ſenſe of Heaven or Religion; yea, he was ſo Atheiſtical as to ſay, *That if he might lead ſuch a life continually upon the Earth, he would not envy thoſe that enjoyed Heaven, nor deſire to exchange his condition with them:* But ſoon after it pleaſed God, contrary to his expectation, to cut him off by death, and ſo the pleaſures which he doated on came to an end. But after his death there were ſeen ſuch Diabolical Apparitions in his Houſe, that no man durſt inhabit it, ſo that it became deſolate: For every day there appeared the Form of this Epicure, ſitting with a great many Gueſts, drinking, carouſing, and making good Cheer; the Table being furniſhed ſeemingly with all manner of Delicacies, and attended on by many Perſons, together with Fidlers, Trumpeters, and the like; ſo that whatever he delighted in while he was alive, was there daily to be ſeen; God permitting Satan to deceive mens ſight by ſuch Appearances, to deter others from living in ſuch a courſe of Atheiſm and Impiety. *Theat. Hiſt.*

VIII. At a Village called *Benarides* in *Spain*, two young men (one whereof was noted to be an outragious Swearer, and Blaſphemer of God's Holy Name) being together in the Fields, on a ſudden there aroſe a terrible

Tempeſt

Tempest of Rain and Wind, accompanied with so impetuous a Whirlwind, that it amazed all that beheld it; the two young men seeing it furiously coming toward them, to avoid the danger ran away as fast as they could possible; but notwithstanding their haste, it overtook them, and for fear it should carry them up into the Air, they fell flat down upon the ground, where the Whirlwind whisked about them for some time, and then passed forward; one of them arose so affrighted, and in such an Agony, that he was scarce able to stand on his feet; the other lying still without motion, some that stood under an hedge hard by, came to see how he did, and found him to be stark dead, not without some wonderful symptoms of Divine Justice; for all his bones were so crushed, that the Joynts of his Legs and Arms were to be turned every way, as though his whole Body had been made of Moss; and besides, his Tongue was pluckt out by the roots, and could not by any means be found, though it was diligently sought for; and this was the miserable end of this wretched youth, who was made an Example to the World, of God's Vengeance against Swearers and Blasphemers. *Beards Theatre.*

IX. *Martiques*, Governour of *Brittany* in *France*, in the War against the Protestants, perswaded them to yield to the King, since their strong God had now forsaken them, and scoffingly said, *It was time for them to sing, Help us now O Lord, for it is time*, but he soon found that their strong God was able to defend them, and to confound the Proud; he himself being presently after slain in the Siege. *Acts & Mon.* Remarkable is the Relation of one *Libanius*, who was a Sophistical Atheist; he being at *Antioch*, demanded blasphemously of a Learned and Religious Shoolmaster, *What the Carpenters Son did, and how he employed himself?* To whom the Schoolmaster, full of the Divine Spirit, replyed, *The Creator of the World, whom thou disdainfully calleſt the Carpenters Son, is making a Coffin for thee, to carry thee to thy Grave*; at which the Sophister laughing, went away, and within few daies after died, and was buried in a Coffin, according to the Prophecy

of

of that Holy Man. *Beards Theatre.* In the year 510. an *Arrian* Biſhop, called *Olympius*, being in the Baths of *Carthage*, openly ſcoffed, and blaſphemed the Holy and Sacred Trinity; but Lightning fell down from Heaven upon him three times, wherewith he was burnt and conſumed to Aſhes. There was alſo in the time of *Alphonſus*, King of *Arragon* and *Sicily*, in an Iſle toward *Africa*, a certain prophane Hermite, called *Antonius*, who impudently and impiouſly belched out blaſphemous ſpeeches againſt our Bleſſed Saviour, and the Virgin *Mary* his Mother, but he was ſtruck with a moſt grievous and tormenting Diſeaſe, ſo that he was eaten and gnawn to pieces with Worms till he died, *Æneas Sylvius.*

X. Neither hath Divine Vengeance left itſelf without witneſs againſt Curſers, and thoſe who by denying God give themſelves to the Devil; as may plainly appear y the following dreadful Examples. A Souldier travelling through *Marcia*, a Country of *Almaign*, and finding himſelf not well, went to an Inn, where he lay, to recover his health, and delivered to his Hoſteſs a certain ſum of money, which he had about him: A while after being recovered of his Sickneſs, he demanded his money again, but the Woman, upon conſultation with her Huſband, denied the receipt of any, and accuſed him of wronging her, in demanding what ſhe never received: On the other ſide, the Souldier was much enraged, accuſing her of cheating him; when the Man of the Houſe heard the noiſe, though he was privy to all before, yet he diſſembling the matter, took his Wife's part, and thruſt the Souldier out of doors; who ſeeing himſelf thus abuſed, drew his Sword, and ran againſt the door with the point thereof, whereat the Hoſt began to cry out, *Thieves, Thieves*, affirming, that he would have entred his Houſe by force, and have robbed him; whereupon the poor Souldier was taken, and caſt into Priſon, and by proceſs of Law, was ready to be condemned to death; but the very day wherein this heavy Sentence was to be pronounced, and Executed, the Devil entred into the Priſon, and told the Souldier, *That he was condemned*

damned to dye; nevertheleſs, if he would give himſelf, Body and Soul to him, he would promiſe to deliver him out of their hands: The Priſoner replyed, *That he had rather dye, being innocent, and without cauſe, than to be delivered upon that account.* The Devil then repreſented to him the great danger of death wherein he was, and uſed all manner of craft to delude him; but finding all his Arguments uneffectual, he at length left his ſuit, but yet promiſed him both aſſiſtance, and revenge upon his Enemies for nothing; adviſing him when he came to his Tryal, he ſhould plead not guilty, and declare his innocence, and the wrong which he ſuffered, and to entreat the Judge to grant him the favour, *That one in a Blew Cap, who was in the Court, might make his Defence for him*; (now this one in the Blew Cap, was the Devil himſelf.) The Souldier accepted his offer, and being called to the Bar, and Indicted of Felony, he preſently deſired to have his Attorney, who was there preſent, to plead his Cauſe; which being granted him, this witty crafty Lawyer began very cunningly to defend his Client, affirming him, *To have been falſly accuſed, and conſequently would be unjuſtly condemned, and that his Hoſt did withhold the money, and had offered him violence*; and to demonſtrate the Truth of what he aſſerted, he reckoned up every Circumſtance of the whole Action; yea the very place where they had hid they money. The Hoſt on the other ſide very impudently denied all, wiſhing withal, *That the Devil might take him Body and Soul if he had:* This ſubtil Attorney in the Blew Cap, finding now the advantage which he had hitherto looked for, left off his pleading, and immediately ſeizing upon the Hoſt, carryed him out of the Seſſions-Houſe, and hoiſted him into the Air ſo high, that he was never after ſeen nor heard of. And thus was the Souldier wonderfully delivered from death, to the aſtoniſhment of all the Beholders, who were Eye-witneſſes of this terrible Judgment upon this perjured, curſing Hoſt. *Wierus of Spirits, lib.* 3.

XI. *Luther* in his Expoſition upon the *Corinthians*, gives this Relation; That a certain debauched Perſon,

of

of a very wicked Life, and of ſuch evil Education, that at every word he ſpake almoſt, the Devil was in his mouth; for which practice, though he was often reproved by his Neighbours, and exhorted to correct and amend ſo vile and deteſtable a Cuſtom, yet it was all to no purpoſe: Continuing therefore in this damnable practice, it happened, that as he was one time paſſing over a Bridge, he fell down, and in his fall, he cryed out, *Hoiſt up with an hundred Devils*, which he had no ſooner uttered, but the Devil, whom he had called for ſo oft, was at his Elbow, who preſently ſtrangled him, and carryed him away with him.

John Wierus gives an Account alſo to this purpoſe, That in the year 1551. at *Megalopole*, near *Voildſtat*, it happened, that the People being drinking and carouſing at *Whitſuntide*, a Woman in the company commonly named the Devil in her Oaths, till he that had been called upon ſo often, came on a ſudden, and carried her thorow the Gate aloft into the Air, before all the company, who ran out in great aſtoniſhment, to ſee whether he would tranſport her, and obſerved her hanging in the Air without the Town; and then falling down on the ground, they found her ſtark dead. *Wierus.*

XII. The ſame Author affirms, That about this time there dwelt in a City of *Savoy*, a man who was of a very vicious converſation, and likewiſe a monſtrous Swearer, who put many good men to much fruitleſs pains in admoniſhing and reproving him for his wicked behaviour; for he would give no ear to them, nor in the leaſt reform his waies; now it happened that the Plague was in the City, and he was infected therewith; and therefore himſelf, his wife & kinſwoman withdrew themſelves apart into a Garden-houſe that he had; yet in this his Extremity did not the Miniſters forſake him, but continually exhorted him to Repentance, and to diſcover to him his grievous Offences; but he was ſo far from being moved with theſe Religious Admonitions, that he ſeemed daily more and more to harden himſelf in his ill courſe of life; therefore haſtening his own deſtruction,

ſtruction, it happened one day as he was ſwearing, denying God, and giving himſelf to the Devil, and calling for him with horrid vehemency; behold the Devil appeared, and ſuddenly ſnatching him up, carryed him into the Air; his wife and kinſwoman looking on, and ſeeing him fly over their heads: In this his ſwift tranſportation, his Cap fell off his Head, and was found at *Roſne*, but himſelf was never after ſeen, nor heard of. The Magiſtrate being advertiſed hereof, came to the place where he was taken up, to be better informed of the Truth, and took the Depoſitions of the two Women upon Oath, of what they had ſeen. By this we may ſee the terrible, yet juſt Vengeance of God upon ſuch Wretches; and it may be a warning to thoſe who are ſo inſpired by Satan, that they cannot ſpeak but they muſt name him, who is both an Enemy to God and Man, inſtead of commending themſelves to God, and praying for his Grace and Aſſiſtance. *John Wierus de Spirit.*

XIII. *Martin Luther* in his Table-talk mentions this Remarkable Hiſtory: There was a Popiſh Prieſt, who had formerly been a Proteſtant, and Apoſtatized to Popery, as *Adam Budiſſina* teſtifies: This Prieſt thundered out moſt bitter curſes againſt *Luther* in the Pulpit, Preaching at a Town called *Ruthenerwald*; and among the reſt he wiſhed, *That if* Luther's *Doctrine were true, a Thunderbolt might ſtrike him to death:* Now about three daies after there aroſe a mighty Tempeſt with Thunder and Lightning, whereat this curſed Prieſt was extreamly afraid, his guilty conſcience accuſing him, that he had ſpoken falſly and maliciouſly againſt the Truth, and thereupon he ran with all ſpeed into the Church, and there fell to his Prayers before the Altar; but the Vengeance of Heaven found out his Hypocriſie; for he was there ſtruck with Lightning; and though they with much difficulty recovered life in him, yet as he was led homeward through the Church-yard, another flaſh fell upon him in ſuch a manner, that he was burnt from the crown of the head, to the ſole of the foot, as black as a Shoe, dying with a manifeſt mark of Divine Juſtice upon him. *Luthers Col. Men.*

XIV. *Two-*

XIV. *Theodorus Beza* gives an Account of two notable Inſtances of the ſeverity of God's Judgment upon a Curſer, and a Perjured Perſon, of his own knowledge. I knew, ſaid he, a man in *France*, of good underſtanding, well inſtructed in Religion, and a Maſter of a Family, who in his anger curſing, and bidding the Devil take one of his Children, had preſently his wiſh anſwered; for his Child was immediately poſſeſſed with an Evil Spirit, from which, though by the fervent and continual Prayers of good Chriſtians, he was at length releaſed, yet ere he had fully recovered himſelf, he died. The like we read to have happened to a Woman, whom her Huſband in great rage devoted with bitter Curſes to the Devil, upon which Satan immediately aſſaulted her, and robbed her of her Wits, ſo that ſhe could never be recovered. Another Example, ſaith he, happened not far from hence, even in this Country, upon a Perjurer, who forſwore himſelf, intending thereby to prejudice, and deceive another; but he had no ſooner made an end of his falſe Oath, ere a grievous Apoplexy ſeized upon him; ſo that without ever ſpeaking one word more, he ſoon after miſerably died. *Beza, Homiliæ.*

XV. Strange and terrible is that which happened at *Nxburg* in *Germany*, to a Son who was curſed by his Mother in her Anger, wiſhing, and praying to God that ſhe might never ſee him return alive; which accordingly happened; for the ſame day the young man bathing himſelf in the Water, was drowned, and never returned to his Mother alive, according to her ungodly wiſh. *Theat. Hiſt. Henry* Earl of *Schwartzenburg*, through a corrupt cuſtom, uſed commonly to wiſh he might be drowned in a Privy; and as he wiſhed, ſo it happened to him; for in the year 1148. he being in St. *Peter's* Cloiſter, in the City of *Erford*, with *Frederick* Emperour of *Germany*; the Emperour had occaſion to go to the Privy, whither he was followed by ſome of his Nobles, and *Schwartzenbourg*, among the reſt, when ſuddenly the floor that was under them began to ſink, the Emperour immediately took hold of the Iron Grates of a windo[w];

window, whereat he hung by the hands till ſome came and ſuccoured him; ſome of the Gentlemen fell to the bottom, and were drowned; and amongſt others, this *Henry*, Earl of *Schwartzenburg*. *Wanley Hiſt. Man.* A young Courtier at *Mansfield* uſed upon any earneſt aſſeveration to ſay, *The Devil take me if it be not ſo*; and the Devil indeed took him while he ſlept, and threw him out of an high window, where, through by God's good Providence, he eſcaped with his life; yet he learnt by experience to bridle his Tongue from all ſuch curſed ſpeeches; this being but a taſte of God's Divine Wrath, which hath happened upon ſuch Wretches as he. *Cyria Spangen.*

XVI. In the year 1557. the day before *Good-Friday*, at *Forchenum* in *Germany*, there was a certain Prieſt who was crooked in body and mind, through Age, and ill nature; and likewiſe ſo infirm, that he could not go but upon Crutches, yet he would needs be carryed up into the Pulpit to Preach a Sermon; his Text was in the Eleventh Chapter of the firſt Epiſtle to the *Corinthians*, from whence he took occaſion to defend the Maſs and other Errours of the Papiſts; and then breaking forth into a rage, he uttered theſe or the like blaſphemous ſpeeches; Oh *Paul*, *Paul!* *If thy Doctrine touching the Receiving of the Sacrament in both kinds be true; and if it be a wicked thing to Receive it otherwiſe, then would the Devil might take me*; and then turning to the People, he ſaid, *If the Pope's Doctrine concerning this Point be not true, then am I the Devil's Bondſlave; neither do I fear to pawn my Soul upon it:* Theſe, and many other horrible words he uſed, till the Devil came indeed tranſformed into the ſhape of a tall black man, terrible of countenance, and before him there was ſuch a fearful noiſe and wind, that the People were afraid the Church would have fallen on their heads; but without doing the leaſt hurt to any of the reſt, he only took away the Old Prieſt, his Devoted Bondſlave, and carryed him ſo far, that he was never heard of. The Biſhop of *Augenſtine*'s Brother hardly eſcaped his hands; for he came

to

to fetch him, but he defending himself with his Sword, wounded his own body, and very narrowly saved his life. After this, there were many Visions seen about the City, as Armies of Men seeming ready to enter and surprize them, so that happy was he who could secure himself in a corner. At another time the like noise was heard in the Church, while they were Baptizing a Child, and all this for the abominable cursing and blasphemy of the prophane Priest. *Beards Theatre.*

XVII. At *Oster*, a Village in *Germany*, there happened a most strange and fearful Judgment upon a Woman who gave her self to the Devil, both Body and Soul, and used horrible Cursings and Oaths both against her self and others, which detestable Custom she practised upon all occasions, but more especially at a Marriage in that Village upon St. *John Baptist*'s day; and though the whole company exhorted her to leave off that monstrous Villany, yet she would not be perswaded, but continued therein till all the People were set at Dinner, and very merry; when the Devil having got full possession of her, suddenly appeared, and taking her away before them all, transported her into the Air with most horrible out-cryes and roarings; and in that manner he carryed her round about the Town, so that the Inhabitants were ready to die for fear; and soon after tore her body into four pieces, leaving a quarter of her in the four several high-waies, that all who came by might be witnesses of her punishment; and then returning to the Marriage, he threw her bowels upon the Table before the Mayor of the Town, with these words; *Behold these Dishes of Meat belong to thee, whom the like destruction awaiteth, if thou dost not amend thy wicked life.* The Reporters of this History were *John Herman*, the Minister of that Town, with the Mayor himself, and all the Inhabitants, they being desirous to have it known for Exanples sake. *Beards Theatre.*

XVIII. Most dreadful is that Relation of *Johannes Fincelius*; That in 1553. near *Bellisina*, a City in *Helvetia*, there were three prophane Wretches that played at

at Dice upon the Lord's Day, without the Walls of the City, one of whom called *Ulrick Schæterus*, having loſt much Money, and offended God by many curſed ſpeeches; at laſt expecting a good caſt, he brake forth into this horrible and blaſphemous ſpeech, *If fortune deceive me now, I will thruſt my Dagger into the very Body of God as far as I can*; and the caſt miſcarrying, he immediately drew his Dagger, and threw it up againſt Heaven with all his ſtrength, when behold the Dagger vaniſhed out of ſight, and five drops of blood fell upon the Table in the midſt before them, and immediately the Devil came, and carryed away this blaſphemous Wretch, with ſuch a fury and noiſe, that the whole City was amazed, and aſtoniſhed thereat; the other two half diſtracted with fear, ſtrove with all their might to wipe away the drops of blood from the Table, but all in vain; for the more they wiped them, the more clearly they appeared. The rumour of this dreadful Accident ſoon flew into the City, and multitudes flocked to the place, where they found the two other Gameſters waſhing the Board, whom by Order of the Senate they bound in Chains, and carryed toward the Priſon; but by the way, as they were going thorow the Gate of the City, one of them was ſuddenly ſtruck dead, with ſuch a number of Lice, and Worms creeping out of him, as was wonderful and loathſom to behold: The Third, to avert the Divine Indignation which ſeemed to hang over their heads, the Citizens, without any further Inquiſition or Tryal, put preſently to death: The Table, with the ſpots of blood thereon, was taken, and reſerved as a Monument of this fearful Judgment of the Almighty. *Clarks Examples.* 1 *p.*

XIX. It is notoriouſly known at *Oundle* in *Northamptonſhire*, that one *William Hacket*, uſed upon occaſion in earneſt diſcourſe, to curſe himſelf in this manner; *If it be not true, then let a viſible confuſion come upon me*; and he wanted not his wiſh, as appears by the following Relation. In the year 2591. and the 33. of Queen *Eliz.* *Edmund Coppinger*, and *Henry Arthington*, two Gentlemen aſſociating

aſſociating themſelves with this *Hacket*, who had formerly been a prophane and lewd Perſon, but now pretended great Reformation; theſe three ran into very ſtrange and dangerous Opinions, and at laſt came to think, that this *Hacket* was anointed to be Judge of the World; and coming to his Lodging one day in *London*, *Hacket* told them, that he had been anointed with the Holy Ghoſt; then *Coppinger* asked what his pleaſure was to command them; *Go*, ſaith he, *and proclaim in the City, that Jeſus Chriſt is come with his Fan in his hand, to judge the Earth; and if they will not believe you, let them come and kill me if they can: Coppinger* anſwered, *That it ſhould be done*; and thereupon he and *Arthington* ran immediately into the Streets, and proclaimed their Meſſage; and when by reaſon of the confluence of People, they could go no further, they got up into two empty Carts in *Cheapſide*, crying, *Repent, Repent, for Jeſus Chriſt is come to Judge the World:* And ſo pulling a Paper out of their boſoms, they read out of it many things touching the Calling and Office of *Hacket*; as how he repreſented Chriſt, by taking part of his glorified Body, &c. They likewiſe called themſelves the Prophets, one of Juſtice, and the other of Mercy. The Citizens being amazed at them, took *Hacket*, and carryed him before a Juſtice of Peace, who after Examination, committed him to Priſon; and at the Seſſions being found guilty of Sedition, and ſpeaking Traiterous words againſt the Queen, he was condemned, and hanged on a Gibbet in *Cheapſide*, uttering horrible Blaſphemy againſt the Majeſty of God. *Coppinger* died the next day in *Bridewell*; and *Arthington* afterward made a publick Recantation. Thus the Curſe of *Hacket* happened to him; for a viſible confuſion came upon him, according to his wiſh. *Beards Theatre.*

XX. In the City of *Aſtorga*, a Mother in her rage curſed one of her own Sons with deteſtable Maledictions, wiſhing *The Devils in Hell to take him; and that they would fetch him out of her preſence*; with many other horrible Execrations: This was about Ten a Clock at night,

night, and very dark; the Boy at laſt, for fear of her, went into a little Court behind the Houſe, from whence he was ſuddenly hoiſted up into the Air, by Men, in appearance, with grim countenances, of large ſtature, lothſom and horrible, and were indeed evil Spirits of Hell, who carryed him away with ſuch ſwiftneſs (as he himſelf after confeſſed) that it was impoſſible for any Bird in the World to fly ſo faſt; and falling down amongſt certain Mountains of Buſhes and Briars, he was drawn thorow the thickeſt of them; and being all over torn and rent, both in his cloaths, face and body, he began to call upon God, and to beſeech him for his help and aſſiſtance; upon which theſe cruel Feinds were forced to bring him back again thorow the Air, and put him thorow a little window, into a Chamber in his Fathers Houſe, where after much ſearch and grief for him, he was found in this pitiful condition, and almoſt diſtracted with fear: And thus, though they had not power to to deprive him of his life, as they have done to others; yet God ſuffered them to afflict the Parents in the Son, to warn them to forbear ſuch horrid wickedneſs. But above all, that is moſt remarkable which happened in a the Town of *Miſna* in the year 1552. *Sept.* 11. where a paſſionate Father obſerving his Son to be ſlack in his buſineſs, wiſhed *He might never ſtir from the place*; which he had no ſooner ſpoken, but his Son ſtuck faſt indeed; nor could by any means poſſible be removed, no not ſo much as to ſit or bend his Body, till by the Prayers of good Chriſtians his pains were mitigated, though not remitted; three years he continued ſtanding, with a poſt at his back, for his eaſe; and four years ſitting; at the end whereof he died; nothing weakened in his underſtanding, but profeſſing the Faith, and not doubting of his Salvation through Jeſus Chriſt: When he was demanded at any time how he did, his Anſwer uſually was, *That he was faſtened of God, and that it was not in Man, but the Mercy of God only muſt releaſe him. Clarks Exampl. 1 Vol.*

XXI. *John Peter*, Son-in-law to *Alexander* the cruel Keeper

Keeper of *Newgate*, being a moſt horrible Swearer and Blaſphemer, uſed commonly to ſay, *If it be not true, I pray God I may rot ere I die*, which happened to him; for he rotted away indeed, and ſo died in miſery. To this may be added a notable Example of a certain young Gallant, that was a monſtrous Swearer, who riding in the company of divers Gentlemen out of *Cornwall*, in the daies of King *Edward* the Sixth; he began to curſe and blaſpheme moſt horribly, whom one Mr. *Hains* a Miniſter, with mild words reproved, telling him, *He ſhould one day anſwer for it*; whereat the Gentleman being in a fume, bid him, *Take no thought for him, but prepare for his own winding-ſheet*; *Well* (ſaith the Miniſter) *Amend, for Death gives no warning*; *as ſoon comes the Lambs Skin to the Market, as an old Sheeps*; *Gods wounds!* (ſaid he) *care not thou for me*, ſtill raging worſe and worſe, till at length going on their Journey, they came to a great Bridge, which was made over an Arm of the Sea; in paſſing of which this ſwearing Gallant ſpurred his Horſe with ſuch fury, that he leaped clear over the Bridge, with the Man on his back, who as he was falling, cryed out, *Horſe, and Man, and all to the Devil.* This terrible Story Biſhop *Ridly* preached and delivered in a Sermon at *Pauls Croſs*, and Mr. *Hains* himſelf reported the Truth thereof to Mr. *Fox*, from whence this is taken. *Acts and Monuments.*

XXII. At a Town called St. *Gallus*, in *Helvetia*, a certain Man that earned his Living by making clean foul Linnen; going into a Tavern, taſted ſo much of the Grape, that in his Drunkenneſs he uſed horrible Curſings, wiſhing, *That if ever he went into the Fields again to his old Trade, the Devil might break his Neck*; but when ſleep had conquered Drink, and Sobriety had reſtored his Senſes, he went to his buſineſs as formerly, remembring indeed his late words, but not regarding them; howbeit the Devil, to ſhew his double diligence, attended him in the likeneſs of a big ſwarthy Man, aſking him, *If he had not forgot his promiſe and vow which he had made the day before*; *and likewiſe demanding whether it*

were

were not lawful to break his Neck? and withal ſtruck the poor Man, trembling with fear, over the ſhoulders, that his feet and hands preſently dryed up, and there he lay, not able to ſtir till he was carryed home; the Almighty not giving Satan ſo much power over him, as he himſelf wiſhed, but yet permitting him to puniſh him in this manner, for his amendment, and our Example. *Beards Theatre.*

XXIII. A Man in *Lincolnſhire*, for every trifle uſed to ſwear by *God's Precious Blood*, and would not take warning from his Friends, till at length falling into a grievous Sickneſs, he was again much perſuaded by his Friends to Repent, whoſe counſel he ſtill rejected; and hearing the Bell Toll, in the very pains of death he ſtarted up, ſwearing, *God's Wounds! the Bell Tolls for me, but he ſhall not have me yet*; whereupon the Blood iſſued out in a moſt fearful manner from all the joynts and parts of his Body, as Mouth, Noſe, Wriſts, Knees, Heels, Toes, and every where elſe; and ſo he miſerably ended his wretched life. Mr. *Perkins.* Another, for many years together, had a wicked cuſtom of Swearing by *God's Arms*; in the end his own Arm being hurt with a Knife, could not by any means be cured, but rankled, and feſtered daily more and more, and at laſt rotted ſo much, that it fell away piecemeal, and himſelf through anguiſh and pain thereof died. Mr. *Philip Stubs.* At *Tabinga* in *Germany*, a deſperate Boy uſed to invent ſuch New Oaths, as were not common; but it pleaſed God to ſend a Canker, or ſome worſe Diſeaſe, which eat out his Tongue, that Inſtrument wherewith he blaſphemed, *German. Hiſt.* There was a certain wretch, who in his life-time was dreadfully inclined to the horrid ſin of Swearing; and when he came upon his Death-bed, his heart was ſo ſet on fire of Hell, and ſo exceedingly filled with enraged madneſs againſt Heaven, that he deſperately deſired the ſtanders by to help him with Oaths, and to Swear for him, though he himſelf in the mean time ſwore as faſt and furiouſly as he could. Mr. *Robert Bolton.*

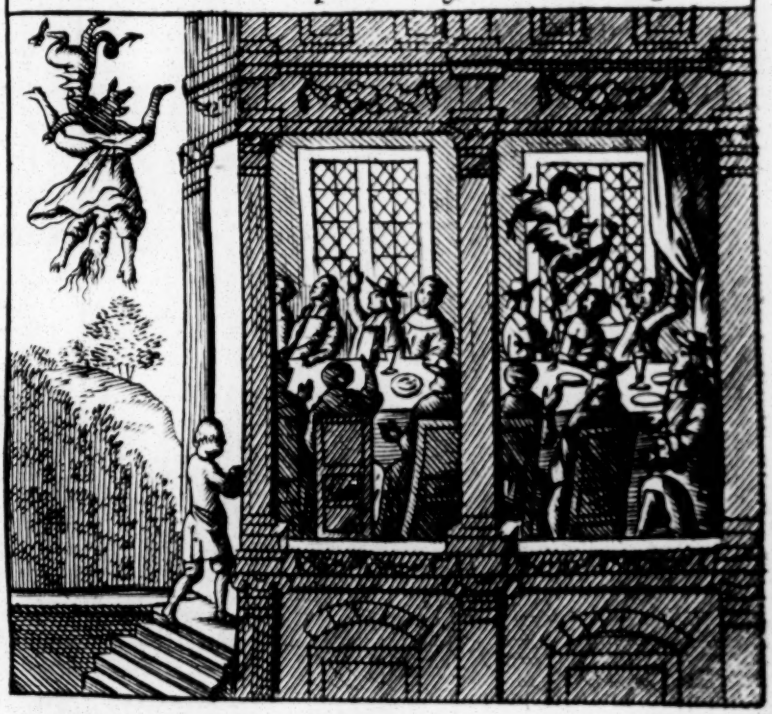
XXIV. One

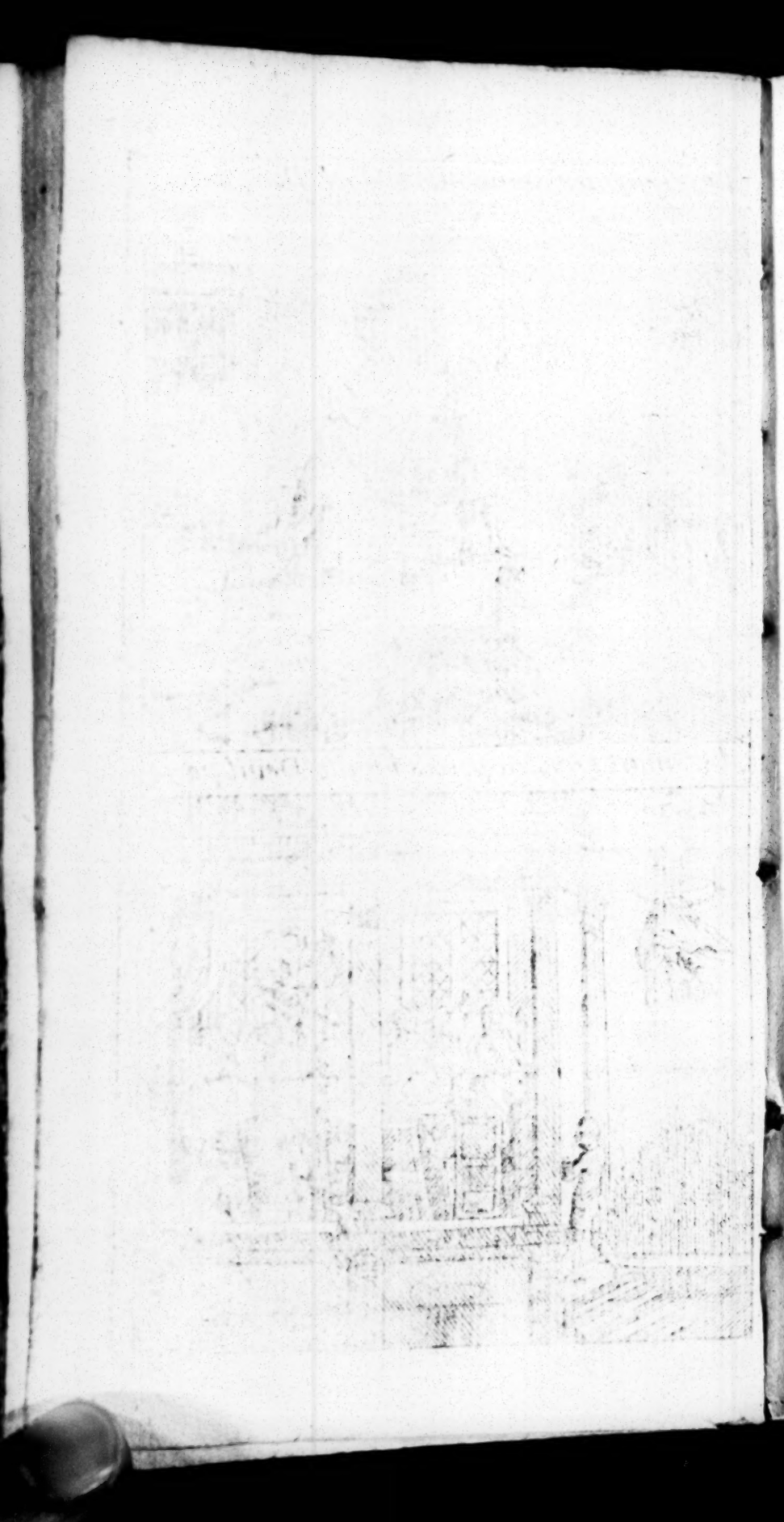
XXIV. One hearing Perjury condemned by a Miniſter, and how it ſeldom or never eſcaped unpuniſhed, he in a bravery ſaid, *I have often forſworn my ſelf, and yet my Right Hand is no ſhorter than my Left*; which words he had ſcarce uttered, when ſuch an Inflamation aroſe in that Hand, that he was forced to have it immediately cut off, leſt it ſhould have infected the whole Body; whereby it ſoon became ſhorter than the other. *Clarks Examples, 1 p.* A young Lady of a conſiderable Eſtate in *Saxony*, promiſed Marriage to a handſom Young Man, but of a mean Fortune; he foreſeeing that Wealth and Inconſtancy might alter her mind, freely diſcovered his thoughts to her, whereupon ſhe made a thouſand Proteſtations of her Conſtancy to him, and as many Imprecations upon her ſelf, wiſhing, *That if ever ſhe Married another, the Devil might take her away on the Wedding day*; yet afterwards a Perſon of more Wealth making his Addreſſes to her, ſhe was contracted, and Married to him; a great Marriage-Feaſt was provided, but while they were at Dinner, two Men on Horſeback came to the Houſe, and as Strangers, were invited to the Feaſt; after Dinner one of them deſired to lead the Bride a Dance; and taking her by the Hand, led her a turn or two, and then in the preſence of her Bridegroom, and all her Friends, he caught her up in his Arms, crying in vain for help; and going out of the Gate, he hoiſted her up into the Air, and vaniſhed away together with his companions and Horſes, ſo that ſhe was never ſeen more. *Sword for Swearers.*

XXV. A Nobleman in *Sileſia* having invited many Gueſts to Dinner, and prepared a Coſtly and Liberal Feaſt for them, it happened that inſtead of his Friends, he only received their Excuſes for not coming, at which the Nobleman in great rage broke out into theſe words, *Since all theſe People have thus failed me, I wiſh ſo many Devils of Hell would feaſt with me to day, and eat up my Proviſion made for them*; and ſo in fury left his Houſe and went to Church, where there was a Sermon: He had not been long there, when a great Troop of Horſemen

A Blasphemer turnd into a black Dog pa. 4.

A Woman torn in peices by the Devil pa. 14.





men arrived at his Houſe; they were all black, of extraordinary Aſpect and Stature, who alighting in the Court, called a Groom to take their Horſes, and bid another of the Servants to *run preſently to his Maſter, and tell him his Gueſts were come*: The ſervant amazed, runs to the Church, and with ſhort breath, and the little ſenſe he had left, gave his Maſter an Account of what had fallen out; the Nobleman calls to the Preacher, and deſires him to break off his Sermon, and to help him with his Spiritual Counſel and Advice; who perſuades him to order all his Servants, with what ſpeed they could, to depart the Houſe. In the mean time the Nobleman with the whole Congregation, came within view of the Houſe, which the Servants in great Affright had forſaken, but for haſte had forgot, and left behind a young Child, who was the Nobleman's Son, ſleeping in the Cradle. By this time the Devils were revelling in the Dining-Room, making a great noiſe, as if they had ſaluted and welcomed one another; they looked through the Caſements, one with the Head of a Wolf; another of a Bear, a Cat, a Tyger, *&c.* taking Bowels, and quaffing, as if they had drank to the Maſter of the Houſe? By this time the Nobleman ſeeing his Servants ſafe, remembred his Son, and aſked, *What was become of the Child*; Theſe words were ſcarce ſpoke, when one of the Devils had him in his Arms, and ſhewed him out of the Window. The Father at this ſight, being almoſt without life, ſpying an Old Servant of his fetched a deep ſigh, and ſaid, *Ah Me! What ſhall become of the Infant?* The Servant ſeeing his Maſter in that Extaſie replyed, *Sir, by Gods help I will enter the Houſe, and fetch the Child out of the power of that Devil, or periſh with him*; To whom his Lord ſaid, *God proſper thy Attempt, and ſtrengthen thee in thy Purpoſe*: The Miniſter then likewiſe bleſſing him, he goes into the Houſe; and coming into the next Room where the Devils were then rioting he fell upon his knees, and commended himſelf to the Protection of Heaven: Then preſſing in among them, he beheld them in their horrible ſhapes; ſome

ſitting; ſome ſtanding; ſome walking; then they all came about him at once, and aſked him, *What buſineſs he had there*; He in a great Sweat and Agony, yet reſolved in his purpoſe, came to the Spirit which held the Infant, and ſaid, *In the Name of God deliver this Child to me*; who anſwered, *No, But let thy Maſter come and fetch him, who hath moſt Intereſt in him*; The Servant replyed, *I am now come to do that Office and Service to which God hath called me; by virtue of which, and by his power, lo I ſeize upon the Innocent*; and ſo ſnatching him from the Devil, took him in his Arms, and carryed him out of the Room; at which they clamoured, and called aloud after him, *Ho thou Knave Ho thou Knave, leave the Child to us, or we will tear thee in pieces*; but he unterrified with their Diabolical Threatnings, brought away the Infant, and delivered it to the Father. After ſome few daies the Spirits left the Houſe, and the Nobleman returned to his Antient Poſſeſſion. Now, though the Devils had no power to hurt any body, but only deſtroyed the Victuals; yet it may be a warning to prevent wicked and raſh Wiſhes and Curſes. This Hiſtory, though it may ſeem very ſtrange, yet is related by *Beard in his Theatre*, *Heywood of Angels*, and ſeveral other very credible Authors, for an undoubted Truth.

XXVI. *Godwin* Earl of *Kent*, in the Reign of *Edward* the Confeſſor, 1055. ſitting at Table with the King, it happened that one of the Cup-bearers ſtumbled, but did not fall, whereat *Godwin* laughing, ſaid, *That if one Brother had not helpt another* (meaning his Leggs) *all the wine had been ſpilt*; With which words the King calling to mind his Brothers death, who was ſlain by *Godwin*, anſwered, *So ſhould my Brother* Alfred *have helped me, had it not been for* Godwin; whereat *Godwin* fearing the King's new kindled diſpleaſure, excuſed himſelf by many words, and at laſt ſaid, *If I be any way guilty of* Alfred's *Death, I pray God I may never ſwallow down a morſel of bread more*; but he ſwore falſly, as the Judgment of God declared; for he was immediately choaked in the preſence of the King, before he ſtirred one foot from the place.

Beards

Beards Theatre. In the daies of Queen *Mary John Cooper*, an honeſt Religious Man, was falſly accuſed by one *Grimwood*, for Treaſon, in ſpeaking ſome words againſt the Queen, and was accordingly put to Death; but this Perjured Villain did not long eſcape divine Vengeance; for being ſhortly after about his Labour in the Harveſt, and in good health, his bowels ſuddenly fell out of his Body and ſo he miſerably died. *Acts. and Monuments.*

XXVII. In the Reign of Queen *Elizabeth*, *Thomas Lovelace*, by forged Letters, ſought to have three of his Couſin Germans brought into queſtion for their Lives, about Matters of High Treaſon; but the Malice and Forgery, of this wicked buſineſs being found out, the falſe Accuſer had Judgment to be carryed on Horſe-back about *Weſtminſter-Hall*, with his Face to the Horſe Tail, and a Paper on his Back containing his Offence; from thence to be carryed in the ſame manner, and ſet on the Pillory in the Pallace Yard, and there to have one of his Ears cut off; alſo to be ſet on the Pillory on a Market day in *Cheapſide* with the like paper, after that to be carried into *Kent*, and at the next Aſſizes there to be ſet on the Pillory with the like Paper, & his other Ear to be there cut off; alſo to ſtand in the Pillory one Market day at *Canterbury*, & another at *Rocheſter*; and in all theſe Places his Offence to be openly Read; which Sentence was accordingly Executed, and may be rather thought too mild againſt ſuch Villains, as by Forgery, Perjury, and Falſe Swearing ſhall endeavour to deſtroy Innocent Perſons. *Stows Annals.*

XXVIII. *Narciſſus*, Biſhop of *Jeruſalem*, though a man famous for his Virtues and Faithfulneſs in the Reproof and Correction of Vice, was yet maliciouſly and falſly accuſed of Incontinency: There were three of theſe wicked and Suborned Varlets, who bound their Accuſations with Oaths and fearful Imprecations upon themſelves: The firſt of theſe, at the cloſe of his Teſtimony, added, *If I ſay not the Truth, I pray God I may periſh by Fire:* The ſecond ſaid, *If I ſpeak any thing of falſhood, I pray God I may be conſumed by ſome filthy and cruel Diſeaſe*; And ſaid the third, *If I accuſe him falſly, I pray God I may loſe my ſight, and become blind:* This wicked charge, al-

though it was not believed by ſuch as knew the grea Integrity of the Biſhop; yet the good man, partly for grief to lye under ſuch a ſcandal, and partly to retire himſelf from worldly Affairs, left his Biſhoprick, and lived privately: But his forſworn Accuſers eſcaped not the All-ſeeing Juſtice of Heaven; for the firſt, according to his Imprecation, had his Houſe ſet on fire (it is unknown how) and was therein himſelf, together with his Family, burnt to Aſhes: The ſecond languiſhed away under a foul and loathſom Diſeaſe: The third ſeeing the woful ends of his Companions, confeſſed all the complotted Villany; and lamenting his caſe and crime, he continued weeping ſo long, till he utterly loſt his ſight; and thus God ſaid *Amen* to all that they had wickedly and preſumptuouſly wiſhed upon themſelves. *Euſebius lib.* 6.

XXIX. *Uladiſlaus*, King of *Poland* and *Hungary*, had fortunatey fought againſt the *Turks* at the Mountain *Hæmus*, and taken *Carambey*, the General of their Army; by means of which Victory, he occaſioned *Amurath*, Emp. of the *Turks*, to ſue for Peace, which was agreed to upon honourable and advantagious Terms, and was ſolemnly ſworn to by the King of *Poland*, upon the Holy Evangeliſts, and by *Amuraths* Ambaſſadors in behalf of their Maſter, upon the *Turkiſh* Alcoran. This being known to the Pope, and other Chriſtian Princes, they ſaid, *it was unſeaſonable, unprofitable, and diſhonourable*; whereupon the Cardinal *Julian* is ſent by the Pope as his Legate, to break the Peace, and to abſolve the King from his Oath. The young King therefore by their perſuaſion, breaks the League, and undertakes the War, with greater preparations and vigour than formerly, advancing with his Army to *Varna*, a City upon the *Pontick* Shore, doing all the miſchief he was able to the Enemies Country; which as ſoon as the Great *Turk* underſtood, he returns out of *Cilicia*, and enters Battel with the Chriſtians wherein at the firſt the *Turks* were beaten, and retired with great Slaughter, being almoſt ready to fly: *Amurath* ſeeing all brought into extream danger, beholding

the

the Picture of Chriſt Crucified in th e diſplayed Enſigns of the Chriſtians, he pluckt the Writing out of his boſom, wherein the late League was compriſed, and holding it in his hand with his Eyes caſt up to Heaven, he ſaid; *Behold thou Crucified Chriſt, this is the League thy Chriſtians in thy Name made with me, which they have without cauſe broken; now if thou be a God, as they ſay thou art, and as we dream, revenge the wrong now done unto thy Name, and Me, and ſhew thy Power upon the perjured People, who in their deeds deny thee their God*; It was not long after this, but the fortune of the Battel was quite changed, for King *Uladiſlaus* was ſlain, his head cut off by a Janizary, and faſtned to the end of a Launce; Proclamation was made that it was the head of the Chriſtian King, by which the reſt were ſo daunted, that they fled; *Julian* the Legate alſo, who exhorted to this War, was ſlain, and his dead body expoſed to the ſcorn and contempt of the common Souldiers, for that being a Prieſt, he had contrary to the Law of Nations adviſed, and perſuaded to break the Peace. This battel was fought 1444. *Turkiſh Hiſtory.*

XXX. In the year 1070, or thereabout there aroſe ſo great a difference between the Emperor, *Henry* the 4th. and Pope *Gregory* the 5th, that the Pope excommunicated him, and depriving him of his Imperial dignity, cauſed *Rodulphus* Duke of *Swevia* to be made Emperor in his ſtead, after which, there happened a great Battel between them at the River *Elleſter*, where the Emperor *Henry* had the victory; *Rodulphus* by a terrible blow, had his right Arm ſtruck off from his Body, at which he cryed out, *Behold O ye Nobles, that right hand of mine which I gave to my Lord* Henry, *in confirmation of the fidelity I had ſworn to him; which Oath notwithſtanding, contrary to all Juſtice ad Equity I have violated, and am now thus juſtly puniſhed. Zuing. Theat. vol. 2. lib. 7.*

Burghard, Archbiſhop of *Magdeburgh*, though in regard of his place and profeſſion he ought to have given good example, and to have puniſht Perjury in others, yet he thrice broke his Promiſe, and Oath to his own Citizens, the Senate and People of *Magdeburgh*; for firſt he beſieged them with a great Army, and though they redeemed

deemed their liberty with a ſum of Mony, he ſwearing not to beſiege them any more, yet without any regard to Faith or Honeſty he returned afreſh to the Siege, but his perfidiouſnes did not proſper, for he was taken Priſoner at the next aſſault; yet he ſo appeaſed them with his humble carriage and demeanour, together with his repeated Oaths never to trouble them any more, but to continue their ſtedfaſt friend for the future, that they not only freed him from his Impriſonment, but reſtored him to all his dignities with great ſolemnity. Nevertheleſs the Traiterous Archbiſhop returning to his old vomit, procured a diſpenſation for his Oath from Pope *John* the 23. and began again to moleſt, vex, and murder the Citizens, whom he had vowed to protect; but vengeance at laſt overtook him, for being catched once again, and impriſoned, while his Friends were treating for his liberty, the Jaylor beat him to death with the bar of a door, or as ſome ſay with an Iron rod out of a window, and ſo at laſt his Perjury found its deſert. *Beards Thea.*

XXXI. In the Reign of Queen *Elizabeth*, there was one *Ann Avery* a Widow, who forſwore her ſelf for a little Mony which ſhe ſhould have payed for ſix pound of Flax at a ſhop in *Woodſtreet*, upon which ſhe was ſuddenly ſurprized by the Juſtice of God, and fell down immediately ſpeechleſs, caſting up at her mouth what nature had ordained to paſs another way, and in this agony dyed. *Clarks Examples.* About the beginning of *April*, 1661. A Woman in *Derbyſhire* having couzened a Boy of ſome Mony, was charged with it, but ſhe ſtiffly denied it, and being further urged to confeſs the truth, ſhe in a fearful manner prayed God, *That the Earth might open, and ſwallow her up quick if ſhe had it*, and immediately the Earth under her opened, and ſhe ſank into it, and being afterwards digged for, they found her nine foot within the Earth, and that very Mony was found in her pocket. *Clarks Examples, 2 vol.*

XXXII. In the Year 1551. Five drunken men quaffing together in the Kingdom of *Bohemia*, prophaned the name of God with horrible Blaſphemies, and the Picture of the Devil being painted upon the wall, they carouſed healths to him, which the Devil pledged ſoon after, for the next morning all five were found dead, their necks being broken, and quaſhed to pieces, as though a wheel had gone over them, blood running out of their mouths, noſtrils, and ears, to the great aſtoniſhment of the ſpectators. *Johan Fincel.* Not many years ſince, two men contended together, who ſhould pour forth moſt blaſphemies againſt God, but whil'ſt they were exerciſing this deviliſh contention, one of them was ſtrucken with madneſs, and ſo continued to his lives end. In the ſame manner ſeveral young men at *Rome* agreed together that he ſhould have the victory, who could ſwear moſt, but as ſoon as they entred into this wicked ſtrife, one of them was deprived of the uſe of his tongue, another of his reaſon and underſtanding, and the reſt remained for ſome time as dead men, God reſerving them alive for Repentance. *Beards Thea.*

XXXIII.

XXXIII. At *Eſlinga* in *Germany*, a certain Nobleman having loſt much Mony at play; fell into horrible Execrations and Blaſphemies, and commanded his man to bring him his Horſe, that he might ride home in a very dark night; his Servant diſſuaded him from his Journey, affirming how dangerous the way was, by reaſon of the waters, and Fens that lay in the midſt, whereat he began to rage and ſwear the more, and reſolved to go; but as he was riding along, he was encountred by the way with an Army of Infernal Souldiers, or Evil Spirits, who beſet the Nobleman on every ſide, and threw him from his Horſe; now there was in his Company a virtuous, and valiant Gentleman, who ſet him again on his Horſe, and held him on one ſide, whom when the Spirits durſt not attempt, by reaſon of his Innocence, they vaniſhed out of ſight; the Nobleman was carried into a Monaſtery hard by, where he lay three days and died, ſuch many times is the end of horrible, and fearful Blaſphemers. *Lonicerus.* A Vintner who accuſtomed himſelf to Blaſpheming, Swearing, and drunkenneſs, and delighted to entertain ſuch as were like himſelf to ſwallow his Wine; upon the Lords Day ſtanding at the door with a Pot in his hand, to call in more gueſts, there came ſuddenly a violent Whirlwind, and carried him up into the Air, in the ſight of all men, and he was never ſeen more *Beards Theatre.*

XXXIV. Lamentable is the Relation of what happened in *Holland* in *June* laſt 1681. as it is written by *Theoderus Paludanus*, a Proteſtant Miniſter at *Leuarden* in *Freiz Land*, which may ſerve for a Terror to all wretched Swearers and Drunkards; A Perſon named *Dowee Sitſes*, a Maſon in that Country, being reported to be in a deſperate condition, I accompanied a Gentleman, who was ſent to him by Order from the Lords of the Provincial, where we found two Maſter Chirurgions, and their two Servants buſie in making Plaiſters, and dreſſing the Patient, and he in ſuch a lamentable condition, as we could not behold but with amazement, his Hair was burnt off his Head to his Ears; his whole Face burnt except his Eyes, his Arms burnt in ſeveral Places, his Hands to the ends of his fingers were burnt like a roſted Fowl, but could move all his fingers, his Breaſt and Back burnt in ſeveral places, and yet his ſhirt whole, his Belly under the Navel, for about the breadth of an hand was as black as a ſtock, in which place the Chirurgeons made ſeveral inciſions, and he felt it not, his Privities, Hip Thighs, and Legs were terribly burnt, yet not his ſtockins, his feet were alſo burnt, and indeed no part was free, ſo that he was a woful ſight; after the Patient was dreſt, and had got a little breath, both he and his Wife gave a full account of the following paſſages upon Oath; Upon the 15 of *June* laſt at Evening, this *Dowee Sitſes* came drunk into a Tavern, where he with the Man of the Houſe, and another drank three Quarts of Wine, and coming home at ten at night, he lay down to ſleep upon Cuſhions

in the Kitchen, and fell into a dream about a Story he had read in a book of *Simon de Vries*, of a certain Company that danced in Maſquerade, with every one a lighted Torch in their hand, wherewith they burnt one another; whereupon he waked, and ſtood up, thinking to go into the yard to make water, and of a ſudden he found himſelf of a light flame in the midſt of the room, which burnt him thus dreadfully, and ſome part of his Cloaths; upon which he cryed out for help, but none came; then he began to faint, and in his diſtreſs cryed out; *O God be gracious unto me a poor Sinner*; and thereupon the flame ceaſed in the twinkling of an Eye, but he growing faint, laid his head upon a Cuſhion in the room; about two in the morning his Wife came down and found him in this ſad condition, and felt ſomething under her feet, which was like a parcel of red aſhes and burnt rags, and taking hold of her Husband, had only a burnt piece of his Sleeve in her hand, whereupon ſhe cries out, *O Lord!* Dowee; *Thou art grievouſly burnt*: He anſwered, *The Devil hath brought me in this Caſe*; upon which ſhe called in the Neighbours, and Chirurgions; his Wife ſaid he had been much given to Drunkenneſs, and often reproved in vain by the Miniſters, that he drank much Brandy, and other ſtrong Liquors, though he had often ſworn againſt it, and uſually curſed himſelf, *Wiſhing that if he were drunk again, the Devil might tear him Limb from Limb*, ſo that God made uſe of the Devil as an Executioner of his Judgment to bring the miſerable mans own curſe upon him, not one Limb or Member being left upon him. *Drunkard forewarned.*

XXXV. Remarkable is the Relation, of undoubted credit, (and with which we ſhall conclude this Chapter) of the Dreadful Judgment that happened upon one *John Duncalf*, of *Kings-Swinford* in *Staffordshire*, who in *January* 1677. coming to the Houſe of *Humphrey Baby* at *Grangewell*, about three miles from *Wolverhampton*, He begged of the Woman Victuals and Drink, who formerly knowing him, and compaſſionating his condition, freely gave it him; but while ſhe was ſtooping to draw him ſome Drink, he ſtole her Bible, and ſold it afterward for three Shillings, to a Maid not far off, whereby the Woman came to hear of it, and paying her the Money, received it again, but could not hear what was become of the Man; but a while after *John Duncalf* hearing it diſcourſed that he ſtole a Bible, grew very angry, and gave out threatning words againſt a young Man that Reported it; but being ſeverely charged with it, he did not only deny it with ſome fierceneſs, but execrated, and curſed himſelf, wiſhing, *his Hands might rot off if it were true*; which words he had no ſooner uttered, but by his own confeſſion to divers that came to ſee him in his miſerable condition, he ſaid, *That immediately thereupon he had an inward horrour and trembling upon him, a dread and fear of the Divine Majeſty and Juſtice of God; which fear and working of his Conſcience, continued*

many

many daies after; and being asked upon this ingenuous acknowledgment, *Why he did not confeſs his wickedneſs, and endeavour that the Bible might be reſtored to the owner*; he answered, *The Devil and his own heart would not ſuffer him*, but acknowledged, *That within a few days after his curſing himſelf, his fleſh began to look black at the wriſts of his hands, and ſo continued divers weeks before it did ſenſibly rot*; when he finding himſelf weak and faint, and fearing an Ague, was going to his acquaintance, but not being able to go thither, he laid himſelf down in a Barn, and there continued two daies and nights before he was found, from whence he was removed to another Barn near *Wolverhampton*, and had a Keeper appointed him: His fleſh began firſt to riſe in great knots and lumps at his wriſts and knees, and to break and run, and after to ſhrink from the Bones, at which time white putrid matter came out abundantly, causing exquiſite pain and torment; and the ſmell was ſo offenſive for ſeveral weeks together, that thoſe who came to viſit him (who were many thouſands) were not able to abide the place, nor ſtand near without door, except they had herbs, or other things to ſmell to: After this many little Worms came out of his rotten fleſh, and ſoon after both his Legs fell off at his knees, and then both his Hands; he conſtantly acknowledging it to be the juſt Judgment of God for this fearful curſing of himſelf, and for all his other ſins; deſiring the Prayers of ſome Reverend Divines, who came to viſit him in his miſery, *That God would give him Repentance, and pardon his ſins of Idleneſs, Stealing, Lying, Curſing, Swearing, Drunkenneſs, Unclean Thoughts, and conſtant Prophaneneſs; and that he would ſave him for Chriſts ſake, and give him patience in the mean time.* Thus he continued a dreadful Spectacle of Divine Juſtice for ſome weeks, and then died, and may be looked upon as a Monument of God's ſeverity; and that although *Sentence againſt every evil work is not always Executed ſpeedily*, yet God leaves not himſelf without Witneſs in this, as well as in former Ages againſt Atheiſm and Impiety; and particularly againſt Blaſphemers, Scoffers, Swearers, Curſers, and Perjured Perſons, as manifeſtly appears by the foregoing dreadful Examples.

CHAP. II.

The miſerable ends of Magicians, Conjurors, and Witches, with an account of Apparitions, Poſſeſſions, and other ſtrange, and wonderful Feats and Illuſions of the Devil.

THat there are really Magicians, Conjurers, and Witches, who have commerce, and familiarity with evil Spirits, is ſo clear, and plain, both from holy Scripture, Councils, Canon & Civil Laws in all Nations, that none but thoſe Atheiſts who would endeavour to perſuade themſelves there are no Spirits, and conſequently no other Life after this, ever denied it, but ſince the reality of this converſe with *Demons*, and their appearances, and Poſſeſſions has been ſo clearly demonſtrated in former Ages, but eſpecially in this, by perſons of moſt acute judgment and Learning, wherein they have fully anſwered all Objections to the contrary, I ſhall not now ingage in the leaſt in the controverſy, but ſhall only give an account of the miſerable deaths of ſome Perſons mentioned in Hiſtory, who were concerned in theſe curſed Arts, and likewiſe of ſome remarkable Apparitions, and actions of evil Spirits, and their taking poſſeſſion of the Bodies of ſeveral Perſons, and tormenting them; with ſeveral other ſtrange Feats, and illuſions of Satan, as I have collected them from very credible and approved Authors; together with the danger of thoſe who are ſo vainly curious in knowing future events, as to enquire, or aſk Counſel of any of theſe Sorcerers, which is ſo ſtrictly forbid in the Law of *Moſes*.

I. *Saul*, the firſt King of *Iſrael*, being much diſturbed in mind for fear of the Army of the *Philiſtines*, which came againſt him, would by all means know aforehand the iſſue

iſſue of this doubtful War; now whereas before whilſt he performed the duty of a good King, and obeyed the Commandments of God, he had cleanſed his Realm of Witches and Inchanters; yet he is now ſo ſenſleſs, as in his extremity to aſk Counſel of them, adding this wickedneſs to all the reſt of his Sins, that the meaſure thereof might be full; he went therefore to a Witch to know his Fate, who cauſed a Devil to appear to him in the ſhape of *Samuel*, and foretel him of Gods juſt Judgment upon him in the final ruine and deſtruction of himſelf and his Family. An example not much unlike this in the Event we find recorded of *Natholicus* the 31 King of the *Scots*, who after he had unjuſtly uſurped the Crown and Scepter, and by much blood-ſhed had obtained the Throne of that Kingdom without any legal Right or Title thereunto, he endeavoured by the ſame means to confirm and eſtabliſh the Government to himſelf, and therefore, as guilt is always accompanied with ſuſpition and fear, he ſent one of his truſtieſt Servants to a Witch, to enquire of things to come, both how long he ſhould enjoy the Crown, and how many years he ſhould live; the Witch anſwered, *That he ſhould not live long, but ſhould ſhortly be murdered, not by his Enemy, but by his familiar Friend*; and when the Meſſenger was very earneſt to know who ſhould kill him, ſhe anſwered, *He himſelf ſhould do it*; the man at firſt heard this with deteſtation, abhorring the thought of any ſuch Villany, yet at length conſidering that it was not ſafe to diſcover the Witches anſwer, and on the other ſide that it could not be long concealed, he reſolved for his own ſecurity, rather to kill the Tyrant with the favour of many, than to ſave him alive with the hazard of his own head; therefore as ſoon as he was returned home, he deſired the King that he might ſpeak with him in private about the Witches anſwer, & there he ſuddenly ſlew him, & gave him his juſt deſert, both for his horrible cruelty, and wicked Sorcery; let all thoſe that make no conſcience of running to Witches, either for loſt goods, reconvery of their own or Friends health, or upon any other occaſion, remember this example, either for their

inſtruction

inſtruction to amend, or for their terrour if they continue that deviliſh practice, *Buchan. Hiſt. Scot. lib.* 4.

II. As divers very worthy Authors have credibly related ſeveral wicked actions committed by Magicians, & Witches, ſo ſome of them have recorded the manner of their entring themſelves into that curſed profeſſion, and the Ceremonies thereof, as they have been diſcovered by thoſe who have renounced thoſe deteſtable practices, which it may not be improper here briefly to relate. The Wizards and Witches being met at a place and time appointed, the Devil there appears to them in human ſhape, admoniſhing them to be faithful, and promiſing them ſucceſs and length of Life; then thoſe that are preſent, recommend the Perſon who is to be entred; the Devil then requires him to renounce the Chriſtian Faith, and Sacraments, and giving him his hand, tells him that this alone is not ſufficient, but that he muſt worſhip him likewiſe, and give himſelf to him Body and Soul for ever, and bring as many as poſſibly he can into the ſame Society, and that he muſt prepare himſelf certain Ointments, and then be confirmed therein. *Manlius* writes, that in the Year 1553, Two Witches ſtole a Neighbors Child, and murdering it, cut it in pieces, and put it into a Kettle to boil, when the ſorrowful Mother looking for her Infant, came by chance into the houſe, & found the Limbs thereof horribly conſumed; for which abominable Fact the Authors of it were burnt, having confeſſed this their villany. Another Author ſays, two other Witches are reported to have killed abundance of Children, and that in *Germany* Eight Witches were taken, who confeſſed they had murdered an hundred forty and five Children in making their Ointments; they are alſo reported to have each of them a Spirit or Imp attending on them, who are to aſſiſt and obey them in all things, and to give them notice of their ſolemn Meetings, or appointments, at which time it is ſaid, they ſeparate themſelves from all company, and night being come, they ſtrip themſelves naked, ane anoint themſelves with their Ointments; then are they carried out of the houſe, either by the window

dow,door,or Chimney, mounted on their Imps, to their meeting place, which is ſometimes many hundred miles from their dwellings,where they find great numbers of Wizards and witches arrived by the ſame means, who all make their accuſtomed reverence to *Lucifer* in his Throne, adoring him, proclaiming him their Lord and rendring him all honour, as their King; this Solemnity being finiſhed,they ſit at Table, where no delicate meats are wanting to pleaſe their appetites, after which they dance, and the Incubuſſes in the ſhape of proper men ſatisfy the luſts of the Witches,and the Succubuſſes ſerve for Whores to the Wizards; ſometimes at their ſolemn Aſſemblies the Devil commands each to tell what wickedneſs he hath done,and according to the deteſtableneſs thereof, he is honoured and applauded; theſe, and many other ſuch wonderful things are mentioned by Authors of good credit, and ſeveral Perſons have made Confeſſion, and given an account thereof.

III. In the year 1645. One *Rebecca Jones*, being ſuſpected for a Witch, was brought before Sir *Harbottle Grimſtone*, and Sir *Thomas Bows*, Juſtices of the Peace for *Eſſex*, to whom ſhe voluntarily confeſſed, *That about 25 years before, living with one* John Biſhop *in that County, there came one morning to the door a very handſom young Man, as ſhe then thought, but now ſhe thinks it was the Devil, who asked her how ſhe did, and deſired to ſee her left wriſt, and then he took a pin from her ſleeve, and pricked it twice, and there came out a drop of blood, which he took upon his finger and departed; and going a while after to St.*Oſyths, *ſhe met a Man in a ragged Suit, with ſuch great Eyes, as much affrighted her, who came to her, and gave her three things like to Mice, having four feet apiece, but no tails, and black, and bid her nurſe them till he deſired them again*, ſhe asked what ſhe muſt give them, he anſwered Milk,&that they would not hurt her, but would avenge her on her Enemies,and bid her murther ſome, but not too many, and he would forgive her, and then went away; after which ſhe ſaid, *She ſent one of theſe Imps to kill a Sow of one* Benjamin Hows, *which was done accordingly*; *ſhe then with one* Joyce Boanes, *did ſend*

each

each of them an Imp to kill one Thomas Brunſtead *of St.* Oſyths, *who dyed about three weeks after, and ſhe believes the two Imps killed him*; ſhe confeſt likewiſe that ſhe ſent another of her Imps to *Brunſteads* houſe to kill his Wife, and that the reaſon of her offence againſt them, was becauſe they beat a Son of hers upon a ſmall occaſion; for theſe and other villanies this woman was arraigned at *Chelmsford*, and upon her own confeſſion condemned and hanged. *Inform of Witches.*

IV. There was a Conjurer at *Saltzburg* in *Germany*, who boaſted that he could gather together all the Serpents within half a mile round about, into a Ditch, and feed them, and bring them up there; and being about the Experiment, behold the Old and Grand Serpent came in the while, which whilſt he thought by the force of his Charms to make enter into the Ditch among the reſt, he ſet upon him, and incloſed him round about like a Girdle; ſo ſtrongly, that he drew him by force into the Ditch with him, where he miſerably died; and ſo this Jugler was couzened by the Devil, who was more cunning than himſelf. *Beards Theatre.* Lamentable was the Death of the Governour of *Maſcon*, a Magician, whom the Devil ſnatched up while he was at Dinner, and carryed into the Air, three times round about the Town of *Maſcon*, in the ſight of many Spectators, to whom he cryed out, *Help, Help my Friends*; ſo that the whole Town ſtood amazed thereat; yea the remembrance of this ſtrange Accident continued in the minds of the Inhabitants in and about that Country long after with horrour: It was Reported, That this wretch had given himſelf to the Devil, and had provided ſtore of *Holy Bread* (as they called it) which he alwaies carryed about with him, thinking thereby to ſecure himſelf from him; but it ſerved to little purpoſe, as the ſequel declared. About the year 1437. *Charles* the Seventh, being King of *France*, Sir *Gyles* of *Brittain*, High Conſtable of *France*, was accuſed for having murdered above an hundred and threeſcore Infants, and Women with Child, with whoſe blood he writ, or cauſed to be written

Book

Books full of Conjuration, hoping by ſuch abominable practices, to obtain great perferment; but it happened quite contrary to his Expectation; for being convicted of theſe horrible crimes, (it being the Divine Will that ſuch groſs and horrid iniquities ſhould not go unpuniſhed) he was condemned to be hanged and burnt to death, which was accordingly executed upon him at *Nants* by the Authority of the Duke of *Britta n*, *Beards Theatre*. *Johan. Mirandula* ſaith, That there was in his Time a Conjurer, who promiſed to preſent to a curious but no very wiſe Prince, the Siege of *Troy*, and *Hector* & *Achilles* fighting together as if they were alive upon a Stage, but he could not be ſo good as his word; for while he was practiſing his Helliſh Arts to this purpoſe, he was carryed away alive by the Devil and never after heard of. It is not long ſince that there was a man called *Coulen*, livingin *Lorrain*, who was given over to this curſed Art of Necromancy; and amongſt other wonderful feats, he would ſuffer Muſkets and Piſtols to be ſhot at him, and would catch the Bullets in his hands without receiving any hurt; but one time it happened, that one of his Servants being angry with him, ſtruck him ſuch a blow with a Piſtol, that notwithſtanding all his cunning, he was killed therewith. *Beards Theatre*.

V. There was within the memory of our Fathers (ſaith *Camerarius*) *John Fauſtus* of *Cundligon*, a *German*, who had learned the Black Art at *Cracovia* in *Poland*; he meeting one day at the Table with ſome who had heard much of his Magical Tricks, was earneſtly entreated by the Company to ſhow them ſome ſport; and being overcome in the end by the Importunity of his Pot-Companions, who were alſo well armed in the head promiſed to ſhew them whatſoever they would have; they with a general conſent require him to bring into the place a Vine laden with ripe Grapes, ready to be gathered; for they thought becauſe it was in the month of *December*, *Fauſtus* could not ſhow them that which was not; yet he condeſcended to them, ſaying, *That immediately before they ſtirred from the Table, they ſhould ſee the*

Vine

Vine they deſired; but upon this condition, that they ſhould not ſpeak a word, nor offer to riſe from their places, but ſhould all tarry till he bid them cut the Grapes; and that whoſoever ſhould do otherwiſe, was in danger to loſe his life: They having all promiſed to obey him *Fauſtus* ſo charmed the Eyes of theſe drunken Revellers, that they ſaw, as it ſeemed to them, a marvellous goodly Vine, and upon the ſame ſo many bunches of Ripe Grapes, extraordinary fair, as there were men ſitting at the Table, who being inflamed with ſuch rare Dainties, and very dry with much drinking, every man takes his Knife in his hand, looking when *Fauſtus* would give the word, and bid them cut the Cluſter; but he having held them a while in ſuſpence about this vain piece of Witchcraft, behold all the Vine and the Bunches of Grapes were in the turn of a hand quite vaniſhed away; and every one of theſe drunken Companions, thinking he had a Cluſter of Grapes in his hand, ready to lop off, was ſeen to hold his own Noſe with one hand, and the ſharp Knife with the other, ready to cut it off; ſo that if any of them had forgot the Conjurers Leſſon, and had been never ſo little too forward, inſtead of cutting a Bunch of Grapes, he had whipt off his own Noſe: This wicked wretch is reported to have led about with him an Evil Spirit, in the likeneſs of a Dog; and being at *Wittenburg*, an Order was ſent from the Emperour to ſeize him, but by his Magical Deluſions, he made his eſcape; and afterward being at Diner at *Noremburge*, he was ſecretly ſenſible by an extraordinary Sweat which came upon him, that he was beſet; whereupon he ſuddenly paid his Reckoning, and went away, but was hardly out of the City Walls ere the Serjeants and other Officers came to apprehend him; yet Divine Vengeance followed him; for coming into an Inn, in a Village of the Dukedom of *Wittenburg*, he ſate very ſad, and his Hoſt demanding the cauſe thereof, he anſwered, *That he would not have him affrighted if he heard great noiſe and ſhaking of the Houſe that night*, which happened according to his own prediction; for in the morning he was found dead by his Bed-

ſide,

side, with his Neck wrung behind him, and the House wherein he lay was beaten down to the ground. *Wanly Hist. Man.*

VI. *Fazelus* writes, that a certain *Sicilian* called *Lyodor*, a most notorious Magician, got himself great repute in the City of *Catania*, by his wonderful Illusions, for he seemed by the Extraordinary working of his Charms and Spells, to transform Men into brute Beasts, and to bestow upon all things else such form and likeness as himself pleased; and by general Report he drew to him as soon & as easily Persons that were distant from thence many daies Journey, as those that were in the same Place; he did also many injuries and shameful outrages to the Citizens of *Catania*; so that the common People bewitched with a fearful and false Opinion fell to worshipping of him; and when for his wicked deeds he was condemned to die, he by virtue of his Charms escaped out of the Hangmans hands, causing himself to be carryed in the Air by Devils from *Catania* to *Constantinople*, and after that brought back again from thence into *Sicilia*: This made him admired of all the People, who imagining the Divine Power was laid up in him, they ran into an horrible Errour, offering him Divine Honour: But at last *Leo*, Bishop of *Catania*, inspired with a sudden Zeal, laid hands on this Devilish Magician in an open place before all the People, and caused him to be cast alive into an hot burning Furnace, where he was consumed to Ashes. *Schotus Phil. Curios.*

VII. In the year 1558. in a Village near to *Ibena* in *Germany*, a certain Magician being instructed by the Devil, in the Composition of divers Herbs, restored many to their Healths: he had daily commerce with Evil Spirits, and used their Counsels in the curing of Diseases; but it happened that there was some difference betwixt him, and a Neighbour of his a Carpenter, who so exasperated him by some urging words, that in few daies after he caused the poor Carpenter by his Magical Arts, to fall into a grievous Disease: The poor Carpenter sent for this Magician, and entreated him to help him

him in his extremity; the Magician under pretence of friendſhip, though with inward deſign of revenge gave him a Potion compoſed of ſuch venemous Hearbs and Roots, that the man by taking it, ſoon after died; whereupon the Carpenters Wife accuſed the Magician of murdering her Huſband, and the cauſe is heard before the Senate of *Ioena*, who upon examination of all circumſtances cauſed him to confeſs the murder, and many other villanies; for which he was faſtned to a ſtake, and burnt to death. *Beards Theatre.*

VIII. *Delrio* in his Magicaldiſcourſes gives this Relation. Two Magicians met together in the Queen of *Englands* Court, as I have it from unqueſtioned witneſſes; theſe two agreed, that in any one thing they ſhould infallibly obey one another; the one therefore commands the other to thruſt his head out of the Caſem. of a Window which he had no ſooner done, but a large pair of Stags Horns, were ſeen planted on his forehead, to the great pleaſure of the Spectators, who joked upon him with a thouſand abuſes, and mocks; he reſenting the diſgrace, and thirſting after revenge, when his turn came to be obeyed, he with a Charcoal drew the Lineaments of a man upon the wall, and then commanded the ſame Magician to ſtand under that Picture, that the wall ſhould immediately give place to receive him; the other apprehenſive of the extream danger he was in, began to beſeech him that he would excuſe him, but the other abſolutely refuſed, being therefore compelled, he ſtands under it, and then the wall ſeemed to open, and he being entred therein, was never afterward ſeen more. The ſame Authors ſets down another Relation as a matter of undoubted truth; a notable Conjurer, for a tryal of his great skill, had cut off the head of the Inn-keepers Servant, where he lodged, and when he was about to ſet it on again, he perceived he was hindred by the preſence of another Magician, that chanced to be by at that time; he therefore beſought him that he would not oppoſe him; but the other not regarding his requeſt, the firſt Magician cauſed a Lily to ſpring out upon the top of the Table,

Table, and when he had chopped off the head of it, together with its Flowers, upon the ſudden down falls the Magician that had hindered him, headleſs to the ground; that done, he ſets on the head of the Servant again, and ſpeedily conveys himſelf away, leſt he ſhould be queſtioned for the murder of his Rival. *Delrio, Diſquiſ. Magick.*

IX. There was a young man at *Friburg* in *Germany*, who by the help of a Magician, hoped to enjoy a young woman whom he earneſtly loved; the Devil appeared to him in the likeneſs of the ſame Maid, and the young man putting forth his hand without the inchanted Circle to imbrace her, was preſently graſped of the wicked Spirit, who cruſhed him againſt a wall, and made the pieces of him fly every way round about, and caſt the remainder of the dead body ſo torn in pieces at the Conjurer, who therewith fell down in the place much bruiſed, and not able to ſtir from thence, till ſome hearing a cry and noiſe ran to him, took him up, and carried him away half dead. *Cameravius Ox. Sul Bladud* the Son of *Lud*, King of *Brittain* (now called *England*) who as our late Hiſtories report, built the City of *Bath* and likewiſe made the Baths therein; this King addicted himſelf ſo much to the deviliſh Art of Necromancy, that he wrought wonders thereby, inſomuch that he made himſelf wings, and attempted to fly (as it is related of *Dedalus*) but the Devil, who was alwaies a deceiver forſook him in his flight, ſo that he fell down, and broke his neck. *Beards Theatre. Philip Melanchon* reporteth that he had an account from two men of good credit & repute, that a certain young Woman of *Bottonia*, two years after her death, returned again in humane ſhape, and went up and down the Houſe, and ſat at meat with them, but eat little; this young Woman being one time in company among other Virgins, a Magician came into the place, who being skilful in Diabolical Arts, he told the People about her, *That that Woman was but a dead Carkaſs, carryed about by the Devil* and preſently he took from under her right Arm-pit the charm; which he had

no

no ſooner done, but ſhe fell down a dead Careaſs. *Phil. Melanct.*

X. Not long ſince at *Stetin*, an Univerſity of *Pomerania*, there was a young Student, who upon ſome diſcontent, gave himſelf to the Devil, and made a Bond upon the Contract; which that it might not come to the knowledge of any, he laid up in one of his Books; but it pleaſed God ſome time after, that another Student wanting that Book upon ſome occaſion, knew not where to get it, at laſt he remembred that ſuch an one had it, and thereupon went to him, and borrowed it of him; the young men having forgotten that he had put his Bond into it: The other, when he came home, began to turn over the Book, and there met with the Bond; and reading of it, was much affrighted; and not knowing what to do, he went to Doctor *Cramerus*, Profeſſor of Divinity in that Univerſity, to aſk his Advice; who wiſhed him to keep the Bond; the other replyed, he durſt not; then ſaid the Doctor, *Bring it to me, and I will keep it.* Some few nights after, as the Doctor was in his Study, the Devil came rapping at his Study door, ſaying, *Cramer, Cramer, Give me my Bond for it belongs to me, and thou haſt nothing to do with it:* To whom the Doctor anſwered, *Satan, Satan, Thou ſhalt not have the Bond; thou haſt nothing to do with it; I have put it where thou canſt not fetch it; for it is in my Bible, at the third Chapter of* Geneſis, where theſe words are, *The Seed of the Woman ſhall break the Serpents Head:* Upon which the Devil went his way, taking the Chamber window with him, and the young man never heard of him afterward. *Beards Theatre.*

XI. A young man at *Wittenburg* in *Saxony*, being kept ſhort of Money by his Father, was tempted by the Devil to yield himſelf Body and Soul to him, upon condition to have his wiſhes ſatisfied, and his neceſſities ſupplied; which he being pinched with want, conſented to, and confirmed it by a Bond, written with his own Blood: But preſently after he began to decay in his bodily health; and being thereupon brought to *Martin Luther*, and by him examined, he at length confeſſed the whole

whole matter to him ; which when *Luther* heard, he Aſſembled the whole Congregation together ; and all of them joyned together, and prayed for him, whereby the Devil at laſt was forced to bring the Bond, and to throw it into the window amongſt them, bidding the young man to take it to him again. On a time as *Luther* was walking in his Garden, the Devil appeared to him in the likeneſs of a black Boar ; but he ſlighting him, and not regarding him, he vaniſhed away. *Luther* likewiſe telleth us, That when he was lodged in the Caſtle of *Warteburg*, in a Chamber far from any Company, he was many times moleſted by noiſes made by the Devil in his Chamber, and on the Stairs, *But I* (ſaith he) *Encountred him with that ſentence*, Omnia ſubjeciſti pedibus ejus, *Thou haſt put all things in ſubjection under his feet* ; and ſo I laid me down and ſlept in ſafety. Another of the *German* Divines in *Luther*'s Time, as he was ſitting at his Book in his Study, the Devil appeared looking over his ſhoulder, which the Miniſter perceiving, took a piece of Paper, and writ in it, *The Son of God came to deſtroy the works of the Devil* ; and ſo holding up that Paper, he immediately vaniſhed. *Luther*, *Colloq. Menſal.*

XII. In the Life of Mr. *Richard Rothwell* (a famous Preacher at *Mansfield*, in the County of *Nottingham*, about the year 1627.) we have this remarkable Account, as it was drawn up by Mr. *Stanly Gower* of *Dorcheſter*: There was one *John Fox*, living about *Nottingham*, who had no more Learning than enabled him to Write and Read ; this Man was poſſeſſed with a Devil, who would violently throw him down, and take away the uſe of every Member of his Body, which was changed as black as Pitch, while thoſe Fits were upon him ; and then ſpake with an audible voice within him, which ſeemed ſometimes to ſound out of his Belly, ſometimes out of his Throat, and ſometimes out of his Mouth, his Lips not moving ; and thus he continued for a conſiderable time ; many prayers were put up to God for him, and great reſort was made to him, eſpecially by ſeveral famous Miniſters ; as Mr. *Bernard* of *Batcomb*, Mr. *Langly* of *Truſwell*, and others, betwixt

betwixt whom and *John Fox* there paſſed many Papers in Writing, he diſcovering his Temptations, and they writing him Anſwers, becauſe he was ſtruck dumb, as ye ſhall find afterwards. Among the reſt Mr. *Rothwell* went to ſee him and before he came, the Devil told all that were in the Houſe of it, ſaying, *Yonder comes* Rothwell, *but I will make a fool of him before he goes*; whereupon the People looked out, and ſaw him coming about a quarter of a mile from the Houſe: As ſoon as he entred the Room, the Devil ſaid, *Now* Rothwell *is come*, and as ſome ſay added, *Thou ſayeſt there is no Poſſeſſion; What thinkeſt thou now? Here is a man opens not his lips, and yet he ſpeaketh*: And after a while he ſaid, *Say nothing to me of this man, for I tell thee he is damned*; and he added thereto many fearful Blaſphemies.

Rothwell; *Thou art a Lyar, and the Father of Lyes; nor art thou ſo well acquainted with the mind of God concerning this man, which makes thee thus to torment him; therefore I believe thee not; I believe he ſhall be ſaved by Jeſus Chriſt.*

Devil; He is a Murderer, and thou knoweſt, no Murderer, muſt come into Heaven.

Rothwell; *Thou lyeſt again; for* David *murdered, and is in Heaven; and the Jews with wicked hands crucified the Lord of Glory; yet Chriſt prayed for them*: And St. *Peter exhorted them to Repentance, that their ſins may be blotted out.*

Devil; But this man hath not, cannot, ſhall not Repent.

Rothwell; *If he had not Repented, thou wouldeſt not have told him ſo: but if he have not, I believe God will give him Repentance, and thou ſhalt not be able to hinder it.*

Devil; Thou art a Murtherer thy ſelf and yet talkeſt thou thus?

Rothwell; *Thou lyeſt again; I have fought the Lords Battels againſt his known Enemies, the Idolatrous and bloody Papiſts in* Ireland, *Rebels to Queen* Elizabeth *my Sovereign, by whoſe Authority I bore Arms againſt them, otherwiſe I have killed no man.*

Then the Devil ſwore, and Blaſphemed, ſaying, thou didſt

didst murther one this day as thou camest hither, and there is one behind thee that will justify it; upon which Mr.*Rothwell* looking over his shoulder, the Devil set up an hideous laughter, that nothing could be heard for a great while, and then said, look you now, did not I tell you I would make *Rothwell*, a Fool? and yet it is true thou didst murther one this day; for as thou camest over such a Bridge (which he named) there I would have killed thee, and there thy Horse trod upon a Fly, and killed it. It seems Mr. *Rothwells* Horse stumbled at that place, the Devil having power to cause it, though without hurt either to Horse or Man.

Mr. *Rothwell* then said, *Thou hast often beguiled me, I hope God will in time give me wisdom to discern, and power to withstand all thy delusions, and he it is that hath delivered me out of thy hands, and I doubt not will also deliver this poor Man*; The Devil then blasphemed fearfully, and quoted many Scriptures out of the Old and New Testament, both in *Hebrew*, and *Greek*, cavilling and playing the critick therewith, and backing his allegations with sayings out of the Fathers, and Poets in there own Language, which he quoted very readily, so that the Company trembled to hear such things from one that understood no learning, and neither moved tongue nor lip all the while; but Mr, *Rothwell* was wonderfully enabled by Divine Power to detect the Devils Sophistry, upon which the Devil said, *What stand I talking with thee, all Men know thou art bold* Rothwell, and *feareſt no body, nor careſt, for words, therefore I will talk to thee no more*; This name he carryed to his Grave, for the People would say, *This is he whom the Devil called* bold *Rothwell.*

Mr. *Rothwell* turning to the People, said, *Good People you see the goodness of our God, and his great power, though the Devil made a fool of me even now through my weakness, God hath made the Devil dumb now, do but observe how the Man lies; therefore let us go to Prayer, and that God who hath made him dumb, will I doubt not drive him out of this poor man.*

The Devil hereupon raged, blasphemed, and said, and wilt thou go to Prayer, if thou dost, I will make

such

ſuch a noiſe, that thy Prayer ſhall be diſtracted, and thou knoweſt God will not hear a diſtracted Prayer; but thou haſt got a device, becauſe thou wilt not be diſtracted, thou ſhutteſt thy Eyes in Prayer, (for ſo he always did) but if thou pray, I will pull out thy Eyes.

Rothwell. *I look to find thee as great an Enemy in this duty now, as I have done heretofore, but I fear not thy threats, I know thou art limited, God heareth the Prayers of the upright, and hath promiſed to give his Spirit to ſupply infirmities, therefore in confidence of his promiſe, and powerful aſſiſtance of his Spirit, and in the name and interceſſion of his Son Jeſus Chriſt, we will go to Prayer*; and accordingly they did ſo, Mr. *Rothwell* kneeling by the Bedſide where the poor Man lay; the Devil for above a quarter of an hour made a moſt horrible noiſe: however Mr. *Rothwells* voice was louder then his, and a while after the Devil roared even at the very face of Mr. *Rothwell* wherewith the Body of the man moved, and the hand was held up, which was the firſt time he ſtirred; Mr. *Rothwell* took the hand, & held it down with much eaſe, two men being ſcarce able to hold the other hand; yet Prayers were ſtill continued, and at length the Devil lay ſilent in the Man and ſoon after departed out of him, the Man then fetched ſeveral deep ſighs, in ſomuch that they thought he had been dying, but his colour ſuddenly returned to him, and the uſe of all his Members, Senſes, and underſtanding, and at the next Petition, to the Glory of God, and amazement, but comfort of all the company, he ſaid *Amen*; and ſo continued to repeat *Amen* to every Petition: Prayers are hereupon now turned into Thankſgivings, wherewith the Company concluded.

After which, *John Fox* ſaid, *good* Mr, Rothwell *leave me not, I ſhall not live long for the Devil tells me he will choak me with the firſt bit of meat that I eat*, Mr. Rothwell anſwered, *Wilt thou believe the Devil that ſeeks thy deſtruction, before thou will truſt in God through Jeſus Chriſt, that ſeeks thy Salvation; hath not God by his, Almighty Power diſpoſſeſſed him, had he had his will, thou hadſt been in Hell before now? but he is Lyar, and as he is not able to hinder thy Souls life, ſo neither*

ſhall

ſhall he be able to deſtroy the life of thy Body, wherefore get me ſomething (ſaith he) *ready for him, and I will ſee him eat before I go, and will beg a bleſſing upon it.*

When it was brought, *eat* (ſaith Mr. *Rothwell*) *and fear not the Devil,* and urged him to eat, as being a means appointed by God to preſerve life, and quoted the example of *Jairus*'s Daughter, whom our Saviour after he had reſtored her to life, *Commanded to give her meat,* St. *Luke* 8. 55. With much ado, and great trembling, at laſt he took and eat; *look you* (ſays Mr, *Rothwell*) *you all ſee that the Devil is a Lyar, the firſt bit hath not choaked him, nor ſhall the reſt*; Mr. *Rothwell* then left him; after which he was ſtruck dumb for three years together, and continued to be tempted, though no longer poſſeſſed; at length by Prayer likewiſe, which was inſtantly put up to God for him, his mouth was opened, and his ſpeech reſtored to him at that very inſtant, when a Miniſter praying for him in the Congregation, where he was preſent, uſed this expreſſion, *Lord open thou his mouth, that his lips may ſhew forth thy praiſe*; to which he preſently anſwered *Amen*, and ſo continued to ſpeak, and lived religiouſly and virtuouſly to his dying day, *Clarks Martyrol.* 2 *p.* 1.

XIII. In the year 1323, *Frederick*, D. of *Auſtria*, who was choſen Emp. againſt *Lewis*, was overcome by *Lewis* in a great Battel, and ſent to be kept Priſoner in a ſtrong Caſtle; it fell out afterward that a Magician coming into *Auſtria*, to *Leopold* his Brother, promiſed that by his Art and the aſſiſtance of his Spirits, he would free *Frederick*, and within the ſpace of an hour, bring him into his preſence, if he would give him a good reward; the Duke replied, *That if he performed his promiſe, he would worthily reward him.* The Magician placed himſelf together with *Leopold* in a Circle, and by Conjurations called up that Spirit that was wont to obey him, who appearing in the ſhape of a man, he commanded that he ſhould ſpeedily go and free *Frederick* and bring him to him into *Auſtria* without hurt; the Spirit anſwered, *I ſhall willingly obey thy Commands, if the Captive Prince will come with me*; this ſaid, the Spirit flew into *Bavaria*, and in the form of a ſtran-

ger came to the Prince, to whom he ſaid, *If thou wilt be freed from thy captivity, mount this Horſe, and I will carry thee ſafe into* Auſtria, *to* Leopold *thy Brother*; *who art thou* ſaid the Prince? *Ask me not* (ſaid the Spirit) *who I am, for that is nothing to the purpoſe*; *but do as I deſire, and I will perform what I ſay*: Which heard, a certain horrour ſeized upon the Prince, though otherwiſe a man of a bold Spirit; ſo that bleſſing himſelf, the Horſe diſappeared and returned to the Conjurer, by whom he was chid for not bringing with him the Priſoner; he told him all that had paſſed: At laſt *Frederick* was freed out of Priſon, and confeſſed, that upon the ſame day the ſame thing had happened to him: But *Leopold* (ſaith *Camerarius*) was ſo affrighted with the Spirit he had ſeen, that within a while after he died. *Camerarius Hor. Subſeſ.*

XIV. In a Treatiſe called *Speculum Hiſtoriæ*, we have this ſtrange Relation; An old Witch who had been very famous in her time for her Inchantments, kept a Jackdaw, which at a certain time ſpoke; at which the Woman let fall her Knife as ſhe was at Dinner, and grew extream pale, and at length after many ſighs and groans, ſhe broke forth into theſe words, *This day my Plough is come to its laſt period, and I ſhall certainly ſuffer ſome great evil*: Whilſt ſhe thus ſpoke, a Meſſenger brought word that her Son was dead; upon which news ſhe fell immediatly ſick; and ſending for her other two Children, who were a Monk, and a Nun, ſhe with abundance of tears ſpake thus to them; *I have by my wretched Fate followed Witchcraft theſe many years, and have given my Self Body and Soul to the Devil*; *who, as he was the Author of this my wickedneſs, by perſuading me to it*; *ſo he will likewiſe be the puniſher thereof*; *I deſire you therefore that you would not ceaſe to pray for me while I am alive*; *for I doubt the deſtruction of my Soul is irrevocable*: *You ſhall alſo ſow up my Body in a Buck-Skin, and put it into a ſtone Coffin, making faſt the top with Lead, and beſides, you ſhall bind it with three great Chains*; *and if I lye ſecurely three daies, the fourth you ſhall bury me*: *Moreover, let there be ſung and ſaid for me Pſalms and Prayers, for fifty nights.*

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All theſe things her two Children performed; but it prevailed nothing; for the firſt two nights when the Monks began to ſing Hymns about the Body, the Devils opened the Church doors, which were ſhut with a great Bar, and broke two Chains; but the middlemoſt remained whole; the third night the noiſe of thoſe Demons, who came to fetch the Body, was ſo great, that the very Foundation of the Church was ſhaken: But one Devil more terrible in ſhape than the reſt, broke open the door, and went toward the Coffin, commanding the Body to ariſe, which anſwered *It could not for the Chain*; *Thou ſhalt be delivered* (replyed he) *from that hinderance*; and going to the Coffin, he broke the Chain, and with his foot thruſt off the covering; then taking the Woman by the hand, he led her out of the Church, in the preſence of them all, to the door, where ſtood a black Horſe ready, and proudly neighing, upon which the Woman was placed, and all the Company of Devils went away with her through the Air; their noiſe being ſo great, that the Inhabitants thereabouts were no leſs aſtoniſhed than the beholders. *Spec. Hiſt. lib. 26.*

XV. About the year 1644, the Lord *Grandiſon*, a *Scottiſh* Nobleman, took up his Habitation for ſome time at *Berwick* upon *Tweed* and brought his Family with him; in which, among others, was the Steward of his Houſe, who was a very Religious man, But was then very much afflicted in mind: Among others, Mr. *Robert Balſom*, a very zealous Miniſter in thoſe parts, came to viſit him, and for the preſent ſomewhat ſatisfied him; but two or three daies after, being again ſorely afflicted, Mr. *Balſom* was ſent for, who finding him very much weakened by the violence of this Deſtemper of mind, began to ſpeak comfortably to him; but perceiving he could faſten nothing upon him, he whiſpered to him in his Ear to this purpoſe, *I doubt there is ſomething within, which you would do well to diſcover*: Hereupon the Man's Tongue ſwelled immediately, and came out of his mouth, ſo that he was not able to ſpeak; Mr. *Balſom* continued to diſcourſe with him, till at length, to the

aſtoniſhment of all that were in the Room (who were many, and ſome of them Perſons of good Quality) a ſhrill voice was heard, as coming out of his Throat, without any motion of his Tongue, ſaying, *What doſt thou talk to him of Promiſes, and Free Grace? He is mine*; Mr. *Balſom* apprehending it to be the voice of the Devil, replyed, *No Satan, thou doſt not know any man to be thine while there is life in him.*

Satan; But this is a notorious wicked wretch, and therefore he is mine.

Balſom; *Yet the Blood of Jeſus Chriſt cleanſeth us from all ſin.*

Satan; If God would let me looſe upon you, I ſhould find enough in the beſt of you to make you all mine.

Balſom; *But thou art bound Satan*; and ſo turning himſelf to the ſtanders by, he ſaid with a cheerful countenance, *What a gracious God have we that ſuffers not Satan to have his will upon us!* The Devil hereupon began to curſe, ſwear, and to blaſpheme the Bleſſed Trinity in a moſt fearful and horrible manner; to whom Mr. *Balſom* ſaid, *The Lord rebuke thee Satan.*

Satan; But this Man is mine, for he hath given himſelf to me, and ſealed it with his own Blood.

Balſom; *I do not believe that the Father of Lyes ſpeaketh Truth; and I do believe, how confident ſoever thou art, that thou wilt loſe thy hold before to morrow morning*: The Devil then continued to curſe and ſwear abominably, and ſaid, How canſt thou endure to hear thy God thus blaſphemed? I will never give over blaſpheming as long as thou ſtayeſt in the Room.

Balſom; *I will pray for the Man.*

Satan; Wilt thou pray for a Man that is damned?

Balſom; *I will go home and pray for him, and get all the force I can in the Town to joyn with me.* After this there being no voice any more heard, Mr. *Balſom* went home about Eleven of the Clock at night, where he found in his Houſe divers Chriſtian Friends, which he intended to have ſent for, waiting for him; and upon the ſight of them, he ſpoke to this purpoſe, *Friends, I wonder at the*

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Providence of God in bringing you hither at this time; for otherwiſe I muſt have ſent for you; and ſo declaring to them what had befallen the afflicted Perſon, he deſired them to joyn their Prayers with his on his behalf; which they continued for ſome part of the night: And the next morning Mr. *Balſom* going to viſit him again, found him in a very comfortable condition; and aſking him how he did, he anſwered; *Through the Goodneſs of God I have overcome Satan, and am now as full of Comfort as I was before of Trouble*: Thus he continued cheerful (though very weak) all that day, and the next morning died, no Diſeaſe being apparent on him. *Clarks Martyr.*

XVI. Strange is the Relation of the Devil of *Maſcon* in *France*, as it is tranſlated by Dr. *Peter du Moulin*, at the Requeſt of the Honourable *Robert Boyle* Eſquire, who was fully ſatisfied of the certainty and reality thereof; that in the year 1612 one Monſieur *Perreaud*, a Proteſtant Miniſter, being from his own Houſe one night, his Wife being in Bed, and in her firſt ſleep, was awakened by the noiſe of her Curtains, which were drawn violently; her Maid lying in the ſame Room, aroſe, and went to ſee what was the matter, but could diſcern nothing: The night following the Maid lying with her Miſtreſs, preſently after they were in Bed, they felt ſomething that pulled off their Blankets; hereupon the Maid aroſe, intending to go into the Kitchen, but found the Chamber door bolted on the outſide; ſo that ſhe could not get out till ſhe had called a Boy that lay near, to unbolt the door; coming into the Kitchen, and lighting a Candle, ſhe found the Pewter and Braſs thrown all about the Room, which both that, and the night following, made a very great and confuſed noiſe: Mr. *Perreaud* coming home, was told of all this; and before he would go to Bed, he carefully ſearched every corner of the Houſe, and ſet Bolts and Barricadoes to all the Doors and Windows, ſtopping every Cat-hole in the Doors, and left nothing that might cauſe ſuſpicion of Impoſture, and ſo went to Bed; ſcarce was he in his Bed when he heard a great noiſe in the Kitchen, as the

rowling of a Billet, thrown with great ſtrength; and alſo a knocking againſt a Partition of Wainſcot, and things thrown againſt the Wainſcot; and Muſick was made with a Braſs Cullender; upon this Mr. *Perreaud* roſe, took his Sword, and went into the room where the noiſe was, but found nothing. Next morning Mr. *Perreaud* made it known to the Elders of the Church, and alſo to Mr. *Francis Tornus*, a Royal Notary, after which the Notary, and ſome others ſat up with him every night till midnight, during that affliction. The firſt night they came, and ſeveral others, all was quiet, but *Septemb.* 20. about nine a clock, in the preſence of them all the Devil began to whiſtle three or four tunes with a loud, and ſhrill tone, & preſently ſpake (though ſomewhat hoarſe) which ſeemed to be about three or four ſteps from them; ſinging a little tune of five notes, which Birds are taught to whiſtle, and after he often repeated this word *Miniſter, Miniſter*; then ſaid Mr. *Perreaud, get thee from me Satan, the Lord rebuke thee*; but continuing to repeat the word *Miniſter*, Mr. *Perreaud* ſaid, *Yes indeed I am a Miniſter, a Servant of the living God, before whoſe Majeſty thou trembleſt*; the Devil replied, *I ſay nothing to the contrary*: Mr. *Perreaud* ſaid, *I have no need of thy teſtimony*; yet did he continue to repeat the ſame; then he endeavoured to transform himſelf into an Angel of Light, ſaying over very loud the Lords *P*rayer, the Creed, the Morning and Evening *P*rayers, and the 10 Commandments, but he always clipt, and left out ſome part of them, he alſo ſung with a loud and audible voice the 81 Pſalm; then he related many things concerning Mr. *Perreauds* Family, as that his Father was poyſoned, naming the man that did it, and the reaſons why, and the place and manner of it; he further ſaid, *That very night he came from* Pais de Vaux, *and had paſſed through the Village of* Allancogne, *that at the door of Mr.* Perreauds *elder Brothers Houſe, he had ſeen him with* Mr. de *P*au, *Miniſter of* Thoiry, *who were ready to go to ſupper together, and that they were Neighbours, and dear Friends, that he had ſaluted them, and asked them whether they would command him any ſervice to* M. Perreaud, *becauſe he*

was

was going to Mascon; *that they were very kind to him, and desired him to remember their love to* Mr. Perreaud, *and invited him to drink with them*; to this Mr. *Perreaud* replyed, *Thou wicked feind, if thy had known thee, they would not have been so kind to thee*; Mr. *du Pan* afterward told Mr. *Perreaud* that he remembered very well that at that very time, a man of a strange shape came riding on a very lean Horse, that hung down his head, and spoke to them to that purpose.

the Devil told them also of another Brother of Mr. *Perreauds*, living in the vale of the *Lake de Joux*, who one day, when some of their Kindred came to visit him, to give them some divertisement, carried them upon the Lake, upon a float of Wood, and that presently a storm arose, which overturned the float, and almost drowned them all; which storm he affirmed to be of his own raising; he then told them also that the Man and his Wife, who had lived formerly in Mr. *Perreauds* house being fallen out, the Wife took her time, when her Husband was going down into his Shop, and pushed him with such violence, that her Husband fell down stairs stark dead, and that she going down a back pair of Stairs presently called her Servants, who finding their Master, judged him to die of some sudden disease; Another time the Devil told one that was present, of such private and secret things, that the Man affirmed never to have told to any one, and thereupon he judged that the Devil knew his thonghts; then he began to mock God, and all Religion, and said *Gloria Patri*, but skipped over the Second Person, and made a foul, horrible, and detestable equivocation upon the Third Person of the Blessed Trinity; he also desired them earnestly to send for Mr. *Du Chaffin*, the *Popish* Priest of *St. Stephens* Parish, to whom he would confess himself, and to desire him that he would not fail to bring Holy Water along with him, *for that* (said he) *would send me packing presently*; and there being a fierce Dog in the House, the Devil said, *You wonder that the Dog barks not at me, when I make all this noise; it is because I made the sign of the Cross upon his head.*

Then he fell a ſcoffing and jearing, ſaying, *That he was one of thoſe who ſcaled the walls of* Geneva, *and that the Ladder breaking, he fell from the wall into the Ditch, where he was like to be eaten up with the Frogs*, and then he imitated their croaking; he ſaid alſo, *that Father* Alexander, *a Jeſuit, ſtood at the foot of the Ladder, encouraging the* Savoyards *to go up boldly, aſſuring them that they ſhould take the City, and thereby win Paradiſe, and that when the thirteen that were got upon the wall, and were taken by them of* Geneva, *were led to the Gallows, the Women of the City ſaid to the Hangman, Courage Tavaſcu*; thou ſhalt have mony to drink. Then ſpeaking of *Pais du Vaux*, he ſaid it was a Country where they made goodly Carbonadoes of Witches, and at that he laughed very loud.

He jeſted much with one *Michael Repay*, and told him he ſhould go with him, and be a Souldier under the Marqueſs of St. *Martins*; *what* (ſaid *Repay*) *ſhould I go to war with ſuch a Coward as thy ſelf*, who confeſſeſt that thou didſt fly at the *Scalado* of *Geneva*; the Devil anſwered, *And do you think that I would go to be hanged with my Comerades, no, I was no ſuch fool*; At another time he told them in a faint, and mournful tone that he had a mind to make his will, for he muſts needs go preſently to *Chamberey*, where he had a Law-ſuit, and that he might dye by the way, and therefore he bid the Maid to go for Mr. *Tornus*, the Notary, and declared to him what legacies he would leave, and to one preſent he ſaid, *he would bequeath five hundred pound*, but he anſwered, *I will have none of thy Mony, thy Mony periſh with thee*; he named another to be his Heir General, who alſo anſwered, *That he would not accept of the Inheritance*; whereupon the Devil replied, *I will free thee from it for ſix pence, and a piece of* Bread. As he was once ſpeaking, a man who uſed to be preſent, ruſhed into the place, whence the voice ſeemed to come, and ſearched it ſtrictly, as many had done before him, but found nothing, except ſeveral odd things which he brought forth, and among them a ſmall bottle, at which the Devil fell a laughing and ſaid to him, *I was told long ſince that thou waſt a Fool, and I ſee now thou art one indeed, to believe*

believe that I am in the bottle; I ſhould be a Fool my ſelf to get into it, for ſo I might be catched by ſtopping the bottle with one's finger; He was once very angry, becauſe Mr. *Perreaud* ſaid to him, *Go thou curſed into everlaſting Fire, prepared for the Devil and his Angels*; whereupon he replied, *Thou lieſt, I am not curſed, I hope yet for Salvation, by the Death and Paſſion of Jeſus Chriſt.*

He threatned Mr. *Perreaud*, what he would do to him, as that when he was in bed, he would pluck off the the blankets, and pull him out of the bed by the feet; Mr. *Perreaud* anſwered, *I will lay me down, and ſleep, for the Lord maketh me to dwell in ſafety, thou canſt have no power over me, but what is given thee from above*; whereupon he ſaid, *it is well for thee, it is well for thee*; the Devil at laſt confeſſed, *That he could not prevail againſt them, becauſe they did too much call upon the name of God*, and indeed it was obſerved that as often as they kneeled down to Prayer, the Devil left talking, and often ſaid, *While you are at your Prayers, I'le go take a turn in the Street*; but no ſooner was Prayer ended, but he uſed to begin as before, urging them to talk with him, which courſe he continued till the 25th of *November*, at which time he ſpake theſe his laſt words, *Alas, Alas, I ſhall ſpeak no more*; after which he was never heard to utter any word.

Mr. *Perreaud* told Mr. *Du Moulin*, that a grave Divine once coming to his houſe, and hearing the Devil ſpeak profanely, rebuked him ſharply for it, whereupon the Devil anſwered, *Miniſter, you are very holy and zealous in this Company, but you were not ſo, when you were ſinging ſuch a baudy ſong, in ſuch a Tavern*, and then the Devil ſung the ſame ſong before them all; the Divine ſaid, *It's true Satan, I have been licentious in my younger years, but God of his Mercy hath given me repentance, and pardon for it, but for thy part thou art hardned in ſin, and ſhalt never have repentance and pardon*; he ſpake alſo of thoſe that profeſſed the Reformed Religion in *France*, ſaying, *O poor Hugonots, you ſhall have much to ſuffer within a few years, O what miſchief is intended againſt you.*

An Officer, who was a Papiſt, belonging to a Court of

Juſtice came out of curioſity to Mr. *Perreauds* houſe, and hearing that the Devil foretold future things, and ſome ſecrets, he would needs queſtion him about many matters; but Mr. *Perreaud* deſired him to forbear, repreſenting to him both the ſin and danger of it; the Lawyer rejected his Council with ſcorn, bidding him *Teach his own Flock, and let him have the Government of himſelf*, and ſo proceeded to propound ſeveral queſtions to the Devil, as about abſent Friends, private buſineſs, News, and State-Affairs, unto all which the Devil anſwered him, and then added, *Now Sir I have told you all that you have demanded of me, I muſt tell you next what you demanded not, that at this very time you are propounding theſe queſtions to the Devil, ſuch a man (whom he named) is doing your buſineſs with your Wife*; and then he further diſcovered many ſecret, and foul practiſes of the Lawyer, which ſhewed his diſhoneſty; neither was this all; for in concluſion the Devil told him, *Now Sir let me correct you for being ſo bold as to queſtion with the Devil, you ſhould have taken the Miniſters ſafe Counſel*; then upon a ſuddain the whole Company ſaw the Lawyer drawn by the Arm into the midſt of the Room, where the Devil whirled him about, and gave him many turns with great ſwiftneſs, touching the ground only with his Toe, and then threw him down upon the floor with great violence, and being taken up, and carried to his houſe, he lay ſick and diſtracted a long time after.

It ſeems at this time Satan was let looſe in *France*; for about the ſame time the Devil appeared at *Lyons* in the ſhape of a fine Gentlewoman, to the Lieutenant of the Knight of the Watch, called *La Jacquiere*, and to two others of his Companions, which three had carnal knowledge of her, and thereby came to a moſt Tragical and fearful end. At the ſame time a Perſon of Quality at *Paris*, had Cohabitation with the Devil in the ſhape of a beautiful Lady, who being viſited by ſome Juſtices and Phyſicians, was found to be the Body of a Woman hanged ſome few daies before: And at this time the Priſons in *Maſcon* were filled with a great number of Men and Women, young and old, all Indicted of Witch-

Witchcraft, who appealed to the Parliament at *Paris*; and as they went thither under a Guard, a Coach met them, and in it one like a judge, who aſked the Captain what Priſoners he conducted; the Captain having ſatisfied him, he called to one of them by name, ſaying, *How now! Art thou one of them too? Fear nothing; for neither thou, nor any of thy Company ſhall ſuffer:* And theſe words proved true; for ſoon after they were all releaſed.

Likewiſe about the ſame time a Girl at *Maſcon*, of about thirteen years old, who was Daughter to one of the Chief Citizens, lying with the Maid, perceived that ſhe abſented her ſelf many times in the night, and therefore aſked her whence ſhe came? the Maid anſwered, *That ſhe came from a place where there was good Company, gallant Dancing, and all kind of Sport and Merriment*: The Girl deſired the Maid to bring her alſo to that place, and accordingly ſhe anointed her, and made her do the Ordinary Ceremonies preſcribed by the Devil to Witches; after which the Girl was carried up into the Air; but ſeeing her ſelf above the Convent of the *Capuchin* Fryers, ſhe called upon God for help, who cauſed the Devil to lay her down in the Fryers Garden about midnight: The *Capuchins* hearing her lamenting voice went to her, to whom ſhe related theſe Paſſages, whereupon two of them ſecretly conducted her to her Fathers Houſe. At the ſame time alſo the Devil haunted the houſe of a Woman-Baker in *Maſcon*, in the ſhape of a Man with a Red Cap on his head, and would often look out of the Window by Moon-light, and was ſeen by many. Alſo the Devil kept a great ſtir in St. *Stephens* Church in *Maſcon*, overturning divers Graves, which many reſorted to ſee. He did the like alſo in the Church of St. *Alban*, at the ſame time: And in a Widdows Houſe not far from *Maſcon*, he did much hurt, for three months together letting out the Wine in the Cellar, and beating ſeveral Perſons outragiouſly: And among others a Lock-Smith, who coming drunk into the Houſe, gave many ill and threatning words to the Devil, who preſently took one of the Andirons, and therewith grievouſly

vouſly beat him, till in great haſt he run away out of the Houſe.

The ten or twelve laſt daies the Devil threw ſtones about Mr. *Perreands* Houſe continually, from morning to evening, and in great quantity ſome of them of two or three pounds weight: One of thoſe laſt daies Mr. *Jones* went to Mr. *Perreands* Houſe, to know whether the Devil was there ſtill; and whiſtling ſeveral tunes, the Devil ſtill anſwered him in the ſame; then the Devil threw a ſtone at him, which falling at his feet, he took up, marked it with a Coal, and threw it into the back-ſide of the Houſe, and preſently the Devil threw it at him again; when he took it, up, he found it very hot, whereupon he ſaid, *That he believed it had been in Hell ſince he handled it firſt.* The 22th of *December* the Devil went quite away; and the next day a great Viper was ſeen going out of Mr. *Perreand*'s Houſe; which being diſcovered by ſome Nailors that lived by, they ſeized it with long Pincers, and carryed it all over the Town crying, *Here is the Devil that came out of the Miniſters Houſe,* and then liſt it with one Mr. *Clark*, an Apothecary, and it was found to be a True and Natural Viper; a Serpent rarely ſeen in thoſe Countries. All the while the Devil haunted Mr. *Perreands* Houſe, God ſuffered him not to do the leaſt hurt either to their Perſons or Goods.

This is a brief Account of ſome particulars, the Narrative whereof was drawn up more at large by Mr. *Perreand* himſelf, a Reverend and Religious Divine, and is atteſted by ſo many, and thoſe ſuch credible Witneſſes, as the Truth of it cannot rationally be queſtioned by any.

Conſidering therefore the notable Pranks played by the Devil and his Diſciples, it might ſeem ſtrange that there is no more hurt done in the world, did we not remember that their Power, and that of their Black Maſter himſelf alſo is ſo limited and reſtrained by a Superiour hand of Goodneſs, that he cannot perform what his malice would prompt him to commit; and for thoſe who are reſolved not to believe (or at leaſt pretend not to believe)

believe) that there are Spirits, or any ſuch Apparitions or Poſſeſſions as we have before related, becauſe they have neither ſeen, nor been ſenſible of any ſuch matter, I ſhall conclude with this ſhort but True Account.

XVII. In the year 1599, there lived at *Loim*, in the Dutchy of *Gulick*, a certain Damſel called *Helena*, that was poſſeſſed by the Devil, whom the *Popiſh* Curate of the Place undertook to eject; but when he had uſed many Charms to caſt him out, and all to no purpoſe, being in a great rage, he ſpoke to the Devil in Latin ſaying, *If thou haſt any Power to enter into a Chriſtians Body, depart out of the Damſel, and enter into me:* To whom the Devil anſwered, *Quid mihi opus eſt eum tentare quem noviſſimo die jure optimo poſſeſſurus ſum, What need I tempt him whom by good right I ſhall be ſure to enjoy at the laſt day? Chaſſon. Loci Commun.*

CHAP. III.

Remarkable Predictions and Preſages of Approaching Death; and how the Event has been anſwerable: With an Account of ſome Appeals to heaven in caſe of Injuſtice from Men, and what hath followed thereupon.

HIſtorians have made obſervation, that there have ſeldom been any remarkable Revolutions in the Fortunes of conſiderable Places or Perſons, but that there were certain Previous Preſages, and Preſignifications thereof: And though ſome of them may ſeem to be only caſual and accidental, and afterwards adapted to the occaſion by the Ingenuity of others; yet there want not many notable Inſtances of ſuch as may ſeem to be ſent on purpoſe from Heaven with no obſcure intimations of what Divine Providence was about to bring

to

to paſs in the Places, or upon the Perſons where they happened.

It is likewiſe very obſervable, that when men who ſit in the Place of God, ſhall through corruption or malice wilfully prevaricate, and knowingly and preſumptuouſly oppreſs the Innocent, in ſuch caſes the ſupream Judge oftentimes reſerves the deciſion of the cauſe to be made at his own Bar; and thereupon hath inſpired the injured Perſons to give their Oppreſſors a ſummons of Appearance, which they have not been able to avoid, though they have ſometimes been told of the Affixed daies wherein their Deſtiny ſhould happen: Of both theſe kinds we ſhall briefly recite ſeveral very wonderful Examples from Authors of undoubted Reputation.

I. *Joſephus* ſets down this as a Prodigy preſaging the Deſtruction of the *Jews*; There was, ſaith he, one *Jeſus* the Son of *Ananias*, a Country-man of mean Birth, who four years before the Siege of *Jeruſalem*, at a time when all was in deep Peace and Security, coming up according to the Cuſtom, to the *Feaſt of the Tabernacles*. began upon a ſudden to cry out and ſay, *A Voice from the Eaſt, a Voice from the Weſt, a Voice from the four Winds, a Voice againſt* Jeruſalem, *and the Temple, a Voice againſt Bridegrooms and Brides, a Voice againſt all the People:* Thus he went about all the narrow Lanes, crying night and day; and being apprehended and ſcourged, he ſtill continued the ſame Language, even under the very ſtrokes, without any other word; whereupon they ſuppoſing it ſome Divine Motion (as in deed it was) brought him before the *Roman* Preſect; and being by his command again wounded with whips, and his fleſh torn to the bones, he neither ſhed one tear, nor entreated for mercy; but to every blow in a moſt lamentable, mournful tone cryed out, *Wo, Wo to* Jeruſalem: This he continued to do till the time of the Siege, even for ſeven years together; and at laſt to this common ſaying of, *Wo to the City, the People, the Temple* &c. he added. *Woe likewiſe to my ſelf*; and immediately a ſtone from the Battlements fell down upon

upon him, and killed him. *Joſephus Hiſt. Jews, lib. 7.*

II. I have ſpent ſome inquiry, ſaith Sir *Henry Wotton*, whether the Duke of *Buckingham* had any ominous preſagement before his end, wherein though ancient and modern Stories have been infected with much vanity, yet often times things fall out of that kind, which may bear a ſober conſtruction, whereof I will glean two or three in the Dukes caſe. Being to take his leave of the Biſhop of *Canterbury* (then of *London*) after courteſies of courſe had paſſed between them, *My Lord* (ſaith the Duke) *I know your Lordſhip hath worthily good acceſs to the King our Soveraign, let me pray you to put His Majeſty in mind to be good* (*as I no ways diſtruſt*) *unto my poor Wife and Children*; at which words, or at his countenance in the delivery, or at both, the Biſhop being ſomewhat troubled, took the liberty to ask him whether he had ever any ſecret abodement or preſage in his mind; *No* (ſaid the Duke) *But I think ſome adventure may kill me as well as another man.* The very day before he was ſlain, feeling ſome indiſpoſition of body, the King was pleaſed to give him the honour of a viſit, and found him in his bed, where after much ſerious and private conference, the Duke at His Majeſties departing, imbraced him a very unuſual, and paſſionate manner, and in like ſort his Friend the Earl of *Holland*, as if his Soul had divined he ſhould ſee them no more ; which inſuſions toward fatal ends, have been obſerved by ſome Authors of no light Authority. On the very day of his death the Counteſs of *Denbigh* his Siſter, received a letter from him, whereunto all the while ſhe was writing her anſwer, ſhe bedewed the Paper with her tears ; and after a bitter paſſion (whereof ſhe could yield no reaſon, but that her deareſt Brother was to be gone) ſhe fell down in a ſwound ; her ſaid letter ended thus, *I will pray for your happy return which I look at with a great Cloud over my head, too heavy for my poor heart to bear without torment but I hope the great God of Heaven will bleſs you* ; The day after his murder the Biſhop of *Ely* (her devoted Friend) who was thought the fitteſt preparer of her mind to receive ſuch a doleful accident,

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came to viſit her, but hearing ſhe was at reſt, he attended till ſhe ſhould awake of her ſelf, which ſhe did with the affrightment of a dream; her Brother ſeeming to paſs through a Field with her in her Coach, where hearing a ſudden ſhout of the People, and aſking the reaſon, it was anſwered, to have been for joy that the Duke of *Buckingham* was ſick; which natural impreſſion ſhe had ſcarce related to her Gentlewoman, before the Biſhop was entred into her Bedchamber, for a choſen Meſſenger of the Dukes moſt ſudden Death. *Wottons Remains.* The Continuator of *Bakers* Chronicle, mentions ſeveral other Preſages of this Dukes untimely end; as that his Picture fell down in the High Commiſſion Chamber, at *Lambeth*, on the ſame day that Doctor *Lamb*, his great Favourite, was ſlain in the City of *London* for a Conjurer; alſo that the Lady *Davis*, who was reputed a great Propheteſs, had in *June* foretold that the Dukes fatal time would not come till *Auguſt*; and laſtly, that one Mr. *Towerſon*, an Officer of the Cuſtom-houſe, was charged by a Phantaſme, or Spirit like the Dukes Father, to tell him, *That if he changed not his Courſes, he would ſhortly become a great Fairing to the City of London*; which afterward was thought accompliſhed by his death, which happened *Aug.* 23. 1628. and the day before *Bartholomew* Fair which was occaſioned by the treachery of *John Felton*, who waiting upon the Duke at *Portſmouth*, gave him with a back blow, a deep wound in his left ſide, which the Duke himſelf pulling out, ſunk under the Table in the room, and immediately expired; one thing in this enormous accident (ſaith Sir *Henry Wotton*) is I muſt confeſs to me beyond all wonder, as I received it from a Gentleman of judicious, and diligent obſervation, and one whom the Duke much favoured; That within the ſpace of not many minutes after the Dukes fall, and removal of the body into the firſt room, there was not a living creature in either of the Chambers near the Body, no more than if it had lain in the Sands of *Ethiopia*, whereas commonly in ſuch caſes, you ſhall note every where a ſudden conflux of People to the place to hearken and ſee; but

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it ſeems the horrour of the fact ſtupified all Curioſity. *Reliquiæ Wottonianæ.*

III. In the Reign of King *Henry* the Eighth, there was one Mr. *Greſham*, a Merchant of *London*, who was ſailing homeward from *Palermo*, a City in *Sicily*, wherein was dwelling at that time one *Antonio*, ſirnamed *The Rich*, who had at one time two Kingdoms morgaged to him by the King of *Spain*; Mr. *Greſham* croſſed by contrary winds, was conſtrained to anchor under the Lee of the *Iſland* of *Strombulo*, where was a burning Mountain: Now about the Mid-day, when for a certain ſpace the Mountain uſed to forbear ſending forth flames; he with eight of the Sailors aſcended the Mountain, approaching as near the Vent as they durſt; where amongſt other Noiſes, they heard a voice cry aloud, *Diſpatch, Diſpatch, the Rich* Antonio *is coming*; terrified herewith, they haſted their return, and the Mountain preſently vomited out fire; and from ſo diſmal a place, they made all the haſte they could; but deſiring to know more of this matter (ſince the Winds ſtill thwarted their courſe) they returned to *Palermo*, and forthwith inquiring for *Antonio*, they found that he died about that very Inſtant (ſo near as they could compute) when that voice was heard by them; Mr. *Greſham* at his return into *England*, reported this to the King; and the Mariners being called before him, confirmed the ſame on their Oaths: This wrought ſo deep an impreſſion upon Mr. *Greſham*, that he gave over all Merchandizing, and diſtributed his Eſtate, partly to his kindred, and partly to good uſes, retaining only a Competency for himſelf and ſo ſpent the reſt of his daies in a ſolitary Devotion. *Sandys Travels, lib* 4.

IV. It is a very memorable thing which (from the mouth of a very credible Perſon, who ſaw it) *George Buchanan* relates concerning *James* the Fourth King of *Scotland* who intending to make a War with *England*, a certain Old Man, of a very venerable Aſpect, and clad in a long Blew Garment, came to him at the Church of St. *Michaels*

Michaels at *Linlithgow*, while he was at his Devotion, and leaning over the Canons Seat where the King ſate, ſaid, *I am ſent unto thee, O King! to give thee warning that thou proceed not the War thou art about, for if thou do, it will be thy Ruine:* And having ſo ſaid, he withdrew himſelf back among the multitude: The King after Service was ended, enquired earneſtly for him, but he could no where be found, neither could any of the ſtanders by feel or perceive how, when, or where he paſſed from them, having as it were vaniſhed in their hands; but no warning could divert his deſtiny, which had not been deſtiny if it could have been diverted. His Queen alſo had acquainted him with the Viſions and Affrightments of her ſleep, that her Chains and Armlets appeared to be turned into Pearl; that ſhe had ſeen him fall from a great Precipice; that ſhe had loſt one of her Eyes: But he anſwered, *Theſe were but Dreams ariſing from the many thoughts and cares of the day*; and therefore marched on and fought with the *Engliſh*, and was ſlain in *Flodden Field*, with a great number of his Nobility, and common Souldiers, upon *Sept.* 9. 1513. *Bakers Chronicle.*

V. The Lord *Haſtings* was arreſted by *Richard* the Third (called Crook-back) becauſe he would not joyn with him againſt the young King *Edward* the Fifth, and in making *Richard* King, who was already Protector: And being charged with High Treaſon; *Richard* wiſhed him to make haſte to be confeſſed; for he ſwore, by St. *Paul* (his uſual Oath) *That he would not touch Bread or Drink till his head was off*; whereupon he was led forth unto the Green before the Chappel within the *Tower*, where his Head was laid upon a log of Timber, and there ſtricken off. In this man's death we may obſerve how inevitable the blows of Deſtiny are; for the very night before his death, the Lord *Stanly* ſent a ſecret Meſſenger to him at midnight, in all haſte, to acquaint him with a Dream he had, in which he thought that a Bore with his Tuſhes ſo goared them both in the heads, that the blood ran about their ſhoulders: And becauſe

Richard

Richard Protector, gave the Bore for his cognizance in his Arms, the dream made ſo fearful an impreſſion upon his heart, that he was throughly reſolved to ſtay no longer, and had made his Horſe ready, deſiring the Lord *Haſtings*, by all means, to go with him preſently thereby to be out of the danger before day-light: But the Lord *Haſtings* anſwered the Meſſenger, *Good Lord! doth your Maſter lean ſo much to ſuch Trifles, to put ſuch faith in Dreams, which either his own Fear fancieth, or elſe do riſe in the nights reſt by reaſon of the daies thoughts*; *Go back therefore to thy Maſter, and commend me to him, and pray him to be merry, and have no fear*; *for I aſſure him, I am as ſure of the man he thinketh of, as of mine own head*: The man he meant was one *Cateſby*, who deceived him, and was himſelf the firſt mover to rid him out of the way: Another warning he had the ſame morning, in which he was beheaded; his Horſe twice or thrice ſtumbled with him, almoſt to falling, which though it often happen to ſuch to whom no miſchance is towards, yet hath it of old been obſerved to be many times a foregoing token of ſome great misfortune. *Bakers Chronicle.*

VI. There was an *Italian* called *David Riſio*, who had followed the Ambaſſador of *Savoy* into *Scotland*; and in hope of bettering his Fortune, gave himſelf to attend the Queen, *Mary*, at firſt in the Quality of a Muſician, afterward growing into more favour, he was admitted to write her *French* Letters, and in the end was preferred to be Principal Secretary of State, had only the Queens Ear, and Governed all Affairs at Court: Yea to that exceſs of Pride and Arrogancy was he grown, that he would out-brave the King in his Apparel, in his Houſhold-furniture, in the number and ſorts of his Horſes; and in deed in every thing elſe, This man had warning given him more than once by *Joh. Damiot* a *French* Prieſt, who was thought to have ſome skill in Magick, to do his buſineſs, and be gone, for that he could not make good his part, nor ſtand againſt thoſe that oppoſed him; to whom he anſwered diſdainfully, *The* Scots *are given more*

to

to brag than fight. Some few daies before his death, being warned by the ſame Prieſt, to take heed of the Biſtard, he replyed, *That whilſt he lived, he ſhould not have credit, nor Power enough in* Scotland *to do him hurt*; for he thought the Earl of *Murray* to be the man of whom he was adverriſed to take heed; but being found one day in the Queens Bed-Chamber, the firſt ſtroke was given him by *George Douglas*, baſe Son to the Earl of *Angus*, after whom every man inflicted his wound till he was diſpatched; this was in the year 1565. *Spotſwoods Hiſt. of Scotland.*

VII. Dr. *Hylin* in the Life of *William Laud*, Arch-Biſhop of *Canterbury*, mentions theſe as the ſtrange Preſages of his fall and death. On *Friday* night the 27th of *Decemb.* 1639. there happened ſuch a violent Tempeſt, that many of the Boats which were drawn to Land at *Lambith*, were daſht one againſt another, and broke to pieces; the Shafts of two Chimneys were blown down upon the Roof of his Chamber, and beat down both the Lead and Rafters upon his Bed, in which Ruine he muſt needs have periſhed, if the roughneſs of the Water had not forced him to keep his Chamber at *Whitehall*. The ſame night at *Croydon* (a retiring place belonging to the Archbiſhop of *Canterbury*) one of the Pinnacles fell from the Steeple, beating down the head and roof of the Church above twenty foot ſquare. The ſame night too at the Cathedral Church in *Canterbury*, one of the Pinnacles upon the Belfry Tower, which carryed a Vane with this Archbiſhops Arms upon it, was violently ſtruck down (but carryed a great diſtance from the Steeple) and fell upon the roof of the Cloiſter, under which the Arms of the Archbiſhops See it ſelf were engraven in ſtone; which Arms being broken in pieces by the former, gave occaſion to one that loved him not, to collect this Inference, *That the Arms of the preſent Archbiſhop of* Canterbury, *breaking down the Arms of the See of* Canterbury, *not only preſaged his own fall, but the Ruine of the Metropolitical Dignity by the weight thereof.* But of theſe he

he took not ſo much notice as he did of an Accident which happened on St. *Simon* and *Judes* Eve, not above a week before the beginning of the Long Parliament 1640. which drew him to his fatal Ruine: On which day going to his upper Study, to ſend ſome Manuſcripts to *Oxford*, he found his Picture (which was at full length, and taken as near the Life, as the Pencil could expreſs it) to be fallen on the floor, annd lying flat on its face, the ſtring being broke by which it was hanged againſt the Wall; at the ſight whereof he took ſuch a ſudden apprehenſion, that he began to fear it as an Omen of that Ruine which was coming toward him, and which every day began to be threatned to him as the Parliament grew nearer and nearer, to conſult about it: Theſe things occaſioned him to look back on a former misfortune which chanced *Septemb.* 19. 1633. being the very day of his Tranſlation to the See of *Canterbury*, when the Ferry Boat tranſporting his Coach and Horſes, with many of his Servants in it, ſunk to the bottom of the *Thames*. *Heylins Life, A. B. Laud.*

VIII. *Duncan*, King of *Scots*, had two principal Men, whom he imployed in all matters of Importance called *Mackbeth and Banquo*; theſe two travelling together through a Forreſt, were met by three Witches, or Wizards, as the *Scots* call them, whereof the firſt Witch making obeyſance to *Mackbeth*, ſaluted him by the name of *Thane*, or Earl of *Glammis*; the ſecond Witch ſaluted him *Thane* or Earl of *Cauder*, the third ſaluted him King of *Scotland*. This is unequal dealing ſaid *Banquo*, to give my Friend *Mackbeth* all the honours, and none to me; to which one of the Witches anſwered, *That he indeed ſhould not be King, but out of his Loins ſhould come a Race of Kings that ſhould over-rule the Scots*; and having thus ſaid, they all vaniſhed; upon their arrival at Court, *Mackbeth* was immediately created Earl of *Glammis*, and not long after ſome new ſervice requiring ſome new recompence, he was honoured with the Title of Earl of *Cauder*; ſeeing then how happily the prediction of the three Wizards fell out in the two former, he

he reſolved not to be wanting to himſelf in fulfilling the third; he therefore firſt killed the King, and after by reaſon of his Command among the Souldiers, he ſucceeded in this Throne. Being ſcarce warm in his Seat he called to mind the prediction given to his Companion *Banquo*, whom hereupon ſuſpecting as his Supplanter he cauſed to be killed, together with his whole poſterity, only *Fleance*, one of his Sons eſcaped with much difficulty into *Wales*, *Mackbeth* thus freed, as he thought of all fear of *Banquo*, and his Iſſue, he built *Dunſinan* Caſtle and made it his ordinary reſidence; afterwards on ſome new fears, conſulting with his Wizards, concerning his future State, he was told by one of them, *That he ſhould never be overcome till* Bernane *Wood* (which was ſome miles diſtant) *came to* Dunſinan *Caſtle*, and by another, *That he ſhould never be ſlain by any Man that was born of a Woman*; ſecure then as he thought from all future dangers, he gave himſelf up to all manner of debauchery, laſciviouſneſs, and cruelty for the ſpace of eighteen years, for ſo long he Tyrannized over *Scotland*; but having then made up the meaſure of his iniquities, *Mackduff*, the Governor of *Fife*, with ſome other good Patriots of their Country, met privately one evening at *Bernane* Wood, and taking every one of them a bough in his hand, the better to keep them from diſcovery, they marched early in the morning toward *Dunſinan* Caſtle, which they took by ſtorm; *Mackbeth* eſcaping, was purſued by *Mackduff*, who having overtaken him, urged him to the Combate, to whom the Tyrant half in ſcorn returned anſwer; *That he in vain attempted to kill him, it being his deſtiny never to be ſlain by any Man that was born of a Woman*; *now then* (ſaid *Mackduff*) *is thy fatal end drawing faſt upon thee, for I was never born of a Woman*; *but violently cut out of my Mothers belly*; which ſo daunted the Tyrant (though otherwiſe a valiant Man) that he was eaſily ſlain. In the mean time *Fleance* ſo proſpered in *Wales*, that he gained the affection of the Princes Daughter of the Country, and by her had a Son called *Walter*, who flying out of *Wales*, returned into *Scotland*, where his

his deſcent being known, he was reſtored to the Honours, and Lands of his Houſe, and preferred to be Steward to the Houſe of *Edgar* (the Son of *Malcolm* the Third, ſirnamed *Conmer*) King of *Scotland*, the name of *Stewart* growing hence hereditary unto his poſterity; from this *Walter* deſcended that *Robert Stewart*, who ſucceeded *David Bruce* in the Kingdom of *Scotland*, the Progenitor of nine Kings of the name of *Stewart*, which have reigned ſucceſſively in that Kingdom, *Heylins Coſmography*. p. 336.

IX. The D. of *Biron*, a great Peer of *France*, when he was only Baron of *Biron*, being in ſome trouble, by reaſon of the death of the Lord *Cerency*, and others ſlain in a quarrel, is ſaid to have gone diſguiſed like a Carrier of Letters to one *La Broſſe*, a great Mathematician, who was held to be ſkilful in Nativities, to whom he ſhewed his Nativity drawn by ſome other, and pretended it was not his, but a Gentlemans whom he ſerved, and that he deſired to know what end that Man ſhould have; *La Broſſe* having rectified this Figure, ſaid to him that he was of a good houſe, and no elder than you are, ſaid he to the Baron, aſking him if it were his; the Baron anſwered, *I will not tell you, but pray let me know what his life, and means, and end ſhall be*; The old Man who was, then in a little Garret, which ſerved him for a Study ſaid unto him, *My Son, I ſee that he whoſe Nativity this is ſhall come to great honour by his Induſtry, and Military Valour, and may be a King, but that there is a* Caput Argol *which hinders it*; *and what is that* ſaid the Barron; *aſk me not* (ſaid *La Broſſe*) *what it is*; *I muſt know it*, (replyed he;) in the end he anſwered, *My Son it is this, that he will commit ſuch things, as will make him loſe his head*; whereupon the Baron beat him cruelly; and leaving him half dead, went down, and carried the Key of the Garret door with him, as he brag'd afterward. *Biron* had conference likewiſe with one *Cæſar*, who was a Magician at *Paris*, who told him, *That only a back-blow of a* Burgonian, *would hinder him from being King*; he remembred this prediction, being a Priſoner in the *Baſtile*, and intreated one that went

went to viſit him, to inquire if the Hangman of *Paris* were a *Burgonian*, and having found it ſo, he ſaid, *I am a dead Man*; and ſoon after he was beheaded for his conſpiring againſt the King. *De Serres Hiſt. France*, p. 1051.

X. In the year 1279. There lived in *Scotland* one *Thomas Lermouth*, a Man very much admired; he may juſtly be wondred at, for foretelling ſo many Ages before, the Union of *England and Scotland*, in the ninth degree of the *Bruces* blood, with the ſucceſſion of *Bruce* himſelf to the Crown, being yet a Child; and many other things, which the event hath made good; the day before the death of King *Alexander*, he told the Earl of *March*, that before the next day at noon, ſuch a Tempeſt ſhould blow, as *Scotland* had not felt many years before, the next morning proving a clear day, the Earl challenged *Thomas* as an Impoſter, he replyed, *That noon was not yet paſt*; about which time a Poſt came to inform the Earl of the Kings ſudden death, and then ſaid *Thomas*, *This is the Tempeſt I foretold, and ſo it ſhall prove to Scotland*, as indeed it did, *Spotſwoods Hiſt. Scotland.*

XI. Two Gentlemen, who were intimate acquaintance, travelled together to the City of *Megara* where when they were arrived, the one went to lodge with a Friend of his, and the other betakes himſelf to an Inn; he that was at his Friends Houſe, ſaw in his ſleep his Companion, beſeeching him *to aſſiſt him, for he was ſet upon by his Hoſt, and that by his ſpeedy coming to him, he might deliver him from a very imminent danger*; being awakened with what he had ſeen, he leaps from his bed, and intends to go to the Inn, but by an unhappy fate he deſiſts from his compaſſionate purpoſe, and believing that his dream had nothing in it; he returns both to his bed and ſleep; when the ſame Perſon appears to him the ſecond time all bloody, and requeſted him earneſtly, *That ſeeing he had neglected him as to the preſervation of his life, yet at leaſt he would not be wanting to him in the revenge of his death*, declaring *That he was murdered by his Hoſt. and that at this very time he was carried out in a Cart toward the Gate of the City, covered over with Dung*; The Man overcome with

theſe

theſe intreaties of his Friend, immediately runs out to the Gate, where he finds the Cart he had ſeen in his dream, which he ſeizes, and ſearching it, finds there the body of his Friend, and drags the Inn-keeper to his deſerved puniſhment. Dr. *More*, *Immortal. Soul.*

XII. Mr. *Moriſon*, an *Engliſh* Gentleman, in his Travels, gives this Relation; whilſt I lived at *Prague*, and had ſate up very late one night drinking at a Feaſt, early in the morning the Sun-beams glancing on my Face, as I lay in my Bed, I dreamed that a ſhadow paſſing by me, told me *That my Father was dead*; at which awaking all in a ſweat, and affected with this dream, I aroſe, and wrote the day and hour, and all circumſtances thereof in a paper book, which book with many other things, I put into a barrel, and ſent it from *Prague* to *Stode*, thence to be conveyed into *England*. And now being at *Newemburgh*, a Merchant of a Noble Family, well acquainted with me and my Relations, arrived there, who told me that my Father dyed ſome months paſt; I deſign not to write any lies, but that which I write is as true as ſtrange; when I returned into *England* ſome four years after, I would not open the Barrel I ſent from *Prague*, nor look into the paper book, in which I had written this dream, till I had called my Siſters, and ſome other Friends to be witneſſes, where my ſelf and they were aſtoniſhed to ſee my written dream anſwer the very day of my Fathers death. *Moriſons Travels.* p. 1.

XIII. The night before *Henry* the Second, King of *France* was ſlain, Queen *Margret* his Wife dreamed, *That ſhe ſaw her Husbands Eye put out*; there were Juſts and Turnaments at that time, into which the Queen beſought her Husband not to enter, becauſe of her dream; but he was reſolved, and there did great things; when all was almoſt now done, he would needs run a tilt with a Knight who refuſed him, his name was *Montgomery*, but the King was bent upon it, whereupon they broke their Launces to Shivers in the encounter, and a ſplinter of one of them ſtruck the King ſo full into the Eye, that he thereby received his deadly wound. It is obſerved of

this King, That one *Ann du Bourg*, a Noble Councellor, and a man of ſingular underſtanding and knowledge, making a Speech before him a little before his Death, in defence of the Proteſtant Religion, and againſt perſecuting the Profeſſors thereof, he therein *rendred thanks to Almighty God for moving the King's heart to be preſent at the deciſion of ſo weighty a Cauſe as that of Religion was, and humbly entreated him to conſider thereof; it being the Cauſe of Chriſt himſelf, which of good Right ought to be maintained by Princes*, &c. But the King, inſtead of hearkning to his good Advice, was ſo far incenſed againſt him, that he cauſed him to be apprehended by the Count of *Montgomery*, Conſtable of *France*, and to be carryed to Priſon, proteſting to him in theſe words; *Theſe Eyes of mine ſhall ſee thee burnt*; and preſently after he ſent a Commiſſion to the Judges to make his Proceſs: In the meantime great Feaſts were preparing in the Court for Joy of the Marriages that ſhould be, of the King's Daughter and Siſter: The day whereof being come, the King imployed all the Morning in examining the Preſident, and other Councellors of the Parliament againſt *Du Bourg* (and other of his Companions who were charged with the ſame Doctrins) intending to glut his Eyes in ſeeing his Execution; but that very Afternoon he received that fatal blow in his Right Eye, which ſo pierced his head, that his brains were periſhed; which wound diſpiting all means of cure, killed him within eleven dates, whereby his hope of ſeeing *Du Bourg* burned, was fruſtrated, *Clarks Martyr.* P. 231.

XIV. There was one who dreamed that he was bitten to death by a Lion of Marble that was ſet at the entrance of the Temple; and being the next morning to go to that Temple, and beholding the Marble Statue of the Lion, he jeaſtingly told his dream to thoſe that went with him; and putting his hand into the Lions mouth, he ſaid laughing. *Bite now my valiant Enemy, and if thou canſt, kill me:* He had ſcarce ſpoke the words when he was ſtung to death with a Scorpion that there lay hid, and thereby unexpectedly found the Truth of his dream.

Creſcentius

Criſcentius the Popes Legate at the Council of *Trent* 1552 was buſie writing Letters to the Pope, till it was late in the night; whence ariſing to refreſh himſelf, he ſaw a black Dog of a vaſt bigneſs, flaming Eyes, and Ears which hung down almoſt to the ground, enter the room, which came directly toward him, and laid himſelf down under the Table; frighted at the ſight, he called his Servants in the Antichamber, and commanded them to look for the Dog, but they could find none: The Cardinal hereupon fell Melancholy, and afterward ſick, dying in a ſhort time at *Verona*, crying out on his death-bed, *Drive away the Dog that leaps upon the Bed*, *Wanly Hiſt. Man.*

XV. In the year 1154. *Frederick Ænobarbus* being Emperour of *Germany*, *Henry* Archbiſhop of *Mentz* a pious and peaceable man, but not able to endure the diſſolute Manners of the Clergy under him, determined to ſubject them to ſharp cenſure: but while he thought of this, he himſelf was by them before-hand accuſed to Pope *Eugenius* the Fourth. The Archbiſhop ſent *Arnoldus*, his Chamberlain to *Rome*, to make proof of his Innocency; but the Traitor deſerted his Lord and inſtead of defending him, traduced him there himſelf. The Pope ſent two Cardinals as his Legates to *Mentz*, to determine the cauſe; who being bribed by the Canons and *Arnoldus*, deprived *Henry* of his Biſhoprick, with great ſcorn and ignominy, and ſubſtituted *Arnoldus* in his ſtead. *Henry* bore all patiently, without appealing to the Pope, which he knew would be to no purpoſe; but openly declared, *That from their unjuſt Judgment he made Appeal to Chriſt the Juſt Judge*; *there* (ſaid he) *will I put in my Anſwer, and thither I cite you*: The Cardinals jeaſtingly replyed, *When thou art gone before, we will follow thee.* About a year and an half after, the Archbiſhop *Henry* died; upon the hearing of his death, both the Cardinals ſaid, *Lo, he is gone before, and we ſhall follow after*: But their jeaſt proved in earneſt; for both of them died in one and the ſame day; one in an Houſe of Office, and the other gnawing off his own Fingers in the madneſs of his Di-

ſtemper. *Arnoldus* likewiſe, who was acceſſary hereunto, was aſſaulted in a Monaſtery, butchered, and his Carcaſs thrown into the Town-Ditch. *Chetwind. Hiſt. Collect.* 1 part, p. 21.

XVI. One *Philibert Hamlin*, a Popiſh Prieſt in *France*, was in the year 1557. Converted to the Proteſtant Religion, and thereupon went to *Geneva*, where he exerciſed the Art of Printing, and publiſhed many Books: After which he was made a Miniſter of the Reformed Religion, and Preached with good ſucceſs at the Town of *Alnart*, and other places: At laſt he with his Hoſt, a Prieſt whom he had Inſtructed in the Proteſtant Profeſſion, were apprehended, and caſt into Priſon at *Bordeaux*; and whilſt they lay there, in came a Prieſt with all his Accoutrements, to ſay Maſs: But *Philibert* inflamed with Zeal againſt ſuch ridiculous Fopperies, went and pluckt the Garments from his back, and overthrew the Chalice and Candleſticks, ſaying, *Is it not enough for you to blaſpheme God in the Churches, but you muſt alſo pollute the Priſon with your Idolatry:* The Jaylor ſeeing this, fell upon him, and beat him with his Staff, and alſo removed him into a Dungeon, loading him with Irons, which made his Leggs to ſwell, where he lay eight daies. The Prieſt his Hoſt terrified with the Priſon, and fear of Death, renounced his Profeſſion, and was ſet at Liberty, whereupon *Philibert* ſaid to him, *O unhappy, and more than miſerable man! is it poſſible that you ſhould be ſo fooliſh, as for to ſave your life a few daies, you ſhould ſo ſtart away from, and deny the Truth? know you therefore, that although you have hereby avoided the Corporal Fire, yet your life ſhall be never the longer; for you ſhall die before me, and yet ſhall not have the honour to die for the Cauſe of God; and you ſhall be an Example to all Apoſtates.* Having ended his Speech, and the Prieſt going out of Priſon, he was preſently ſlain by two Gentlemen, who formerly had a quarrel againſt him. *Philibert* hearing of it, proteſted ſeriouſly, *That he knew of no ſuch thing before, but ſpoke as it pleaſed God to guide his Tongue: Philibert* being condemned, and carryed to Execution, they endeavoured to drown his voice, by ſounding

ſounding of Trumpets; and ſo in the midſt of the Flames, praying and exhorting the People to Conſtancy in the Truth, he rendred up his Soul unto God. *Clarks Martyrol.* p. 228.

XVII. When by the counſel and perſuaſion of *Philip* the Fair King of *France*, Pope *Clement* the Fifth had condemned the whole Order of the Knights Templars, and in divers places had put many of them to death: there was a *Neopolitan* Knight brought to ſuffer in like manner, who eſpying the Pope, and the K. of *France* looking out at a window, he with a loud voice ſpake to them as followeth; *Clement, Thou cruel Tyrant, ſeeing there is none now left among Mortals unto whom I may make my Appeal as to that grievous Death whereunto thou haſt moſt unjuſtly condemned me, I do therefore appeal unto the Juſt Judge, Chriſt our Redeemer, unto whoſe Tribunal I cite thee, together with King* Philip, *that you both may make your Appearance there within a year and a day, where I will then open and defend my cauſe.* Pope *Clement* died within the time, and King *Philip* ſoon after him, in 1214. *Lipſius Mon. l.* 2.

XVIII. A Maſter of the *Teutonick* Order, whoſe name (ſaith our Author) I forbear to mention, propoſed a Match between a young Merchant, and a Woman of a doubtful Fame in reſpect of her Chaſtity, the young Man refuſed the overture, and the rather, becauſe he that perſuaded the Marriage, was ſuppoſed to be no hater of the Woman; the Maſter reſented this refuſal ſo ill, that he determined the life of the refuſer ſhould pay for it; he therefore contrived that the young Man ſhould be accuſed of Theft, for which being condemned, he commanded he ſhould be hanged; prayers, and tears were of no avail, and therefore the innocent had recourſe to the ſafeſt Sanctuary of innocency, and as he was led to Execution, ſaid with a loud voice, *I ſuffer unjuſtly, and therefore appeal to the ſupream Lord of Life, and Death, to whom he that hath ſo unjuſtly condemned me, ſhall render an account thirteen days after this very day*; The Maſter ſcoffed at this, but upon that ſame thirteenth day, being taken with a ſudden ſickneſs, he cryed out, *Miſerable Man that I*

am, behold I muſt dye, and this day muſt I appear before the All-ſeeing Judge; and ſo died preſently after. *Wanly. Hiſt. Man.*

XIX. A poor Labourer at *Calice*, who had been an hearer of Mr. *Adam Damlip* (a famous Proteſtant Preacher at *Calice*, when it was in the hands of the *Engliſh*) ſaid among ſome Company, *That he would never believe the Prieſt could make the Lords Body at his pleaſure*; whereupon he was accuſed, and condemned by one *Harvey*, a Commiſſary there, who alſo with opprobrious, and abuſive words railed upon him, calling him *Heretick*, and ſaying *He ſhould die a vile death*, the poor Man anſwered, *That he was no Heretick, but one that held the True Faith of Chriſt, and whereas thou ſayeſt* (ſaid he) *that I ſhall die a vile death, thou thy ſelf ſhalt die a vile death, and that ſhortly*; The poor Man was burnt, and *Harvey* within half an year after was hanged, drawn, and quartered for Treaſon. *Clarks Martyr. p.* 427.

XX. In *Sweden, Johannes Turſo* gave Sentence upon a certain Man, that he ſhould loſe his head, who when all other defence was denied him, fell down on his knees, and with great earneſtneſs ſpake as followeth, *Behold I die unjuſtly, and I cite thee, unjuſt Judge, to Gods Tribunal, there to anſwer for my head within this hour*; Theſe were looked upon as frivolous words, but ſcarce was the Man beheaded by the Executioner, when the Judge himſelf fell down dead from his Horſe. *Delrio, Diſquiſit.* l. 4. *Otho* the firſt Emperor of *Rome*, being freely reprehended by his Son *William* (who was then Biſhop of *Mentz*) for his Marriage with *Adelaida*, the Emperor was ſo offended, that he ſent his Son to Priſon; whereupon the Biſhop cited his Father *Otho* to the Tribunal of Chriſt, *And* (ſaid he) *upon* Whitſunday *both of us ſhall appear before the Lord Chriſt, where by Divine Judgment it ſhall appear who hath tranſgreſſed the limits of his duty*; In purſuance of this appeal, the Emperor *Otho* died upon *Whitſunday* ſuddenly in *Saxony*, his Son the Biſhop deceaſing ſome ſhort time before. *Drexel. Op.*

XXI. *Rodulphus*, Duke of *Auſtria*, being grievouſly offended

offended with a certain Knight, caused him to be apprehended, and being bound hand and foot, and thrust into a Sack to be thrown into the River; the Knight being in the Sack, and it as yet not sown up, espying the Duke looking out at a Window (where he stood to behold that spectacle) cryed out to him with a loud voice; Duke Rodulph, *I summon thee to appear at the dreadful Tribunal of Almighty God, within the compass of one year, there to shew cause wherefore thou hast undeservedly put me to this bitter and unworthy death.* The Duke received this Summons with laughter, and unappalled and unconcerned, made answer; *Well go thou before, and I will then present my self*; the year being almost spent, the Duke fell in to a light Feaver, and remembring the appeal, said to the standers by *The time of my death does now approach, and I must go to Judgment*; and so it happened, for he died soon after. *Dinoth. lib.* 8.

XXII. *Ferdinand*, the fourth King of Spain, was a great Man, both in Peace, and War, but somewhat rash and rigid in pronouncing judgment, so that he seemed to incline to cruelty. About the year 1312. he commanded two Brothers, *Peter and John* of the Noble Family of *Carvialii* to be thrown headlong from an high Tower, as being suspected guilty of the death of *Benavidius*, a noble Person of the first rank; and though they with great constancy denyed they were guilty of any such crime, yet it was to small purpose; when therefore they perceived that the Kings Ear was shut against them, they openly cryed out they died innocently, and since, they found the King had no regard to any Plea, or defence they could make, they did appeal to the Divine Tribunal, and turning themselves to the King, bid him *Remember to make his Appearance there within the space of thirty days at the furthest*; *Ferdinand* at that time made no reckoning of their words, but upon the thirtieth day after, his servants supposing he was asleep, found him dead in his Bed, in the flower of his Age, for he was but twenty four years, and nine months old, *Wanly. Hist. Man.*

34. *Lambertus Schasnaburgensis*, an excellent writer as

moſt in theſe times tells, that *Buchardus* Biſhop of *Halberſtadt*, in the year 1059 had an unjuſt controverſy with the Abbot of *Helverdenſe*, about ſome Lands in *Saxony*, which the Biſhop by force without Law ſought to make his own; it was to ſmall purpoſe to make any reſiſtance againſt ſo powerful an Adverſary; but the injured Abbot ſome few days before his death ſent to *Frederick* Count *Palatine*, and intreated him to bear theſe his laſt words to the Prelate, *That being too weak to contend (though the Law was on his ſide) he gave place, and was alſo departing this life, but that God would be the Judge, unto whom he made his Appeal; that therefore both of them ſhould prepare to order their cauſe before his Tribunal, where favour and power ſet aſide, only Juſtice ſhould prevail*; In a ſhort time the Abbot died of a Feaver, and not long after him the Biſhop alſo, for as he was one time mounting his Horſe, he fell down, as one ſtricken with a Thunderbolt, and his laſt words were, *That he was hurried away to the Judgment Seat of God there to be Judged.* Delrio. Diſquiſit. l. 4.

XXV. *Francis*, Duke of *Brittain*, caſt his Brother *Ægidius* into Priſon, who was one of his Council, and falſely accuſed him of Treaſon, where when *Ægidius* was almoſt famiſhed, perceiving that his fatal hour approached, he ſpied a Franciſcan out of the window of the Priſon, and calling him to confer with him, he made him promiſe, *That he would tell his Brother, that within fourteen days he ſhould ſtand before the Judgment Seat of God*; The Franciſcan having found out the Duke in the Confines of *Normandy*, where he then was, told him of his Brothers death; and of his Appeal to the high Tribunal of God; the Duke terrified with this meſſage, immediately grew ill, and his diſtemper increaſing, he expired upon the very day appointed, *Drixelius Oper.* The *Genoways* ſent out their Gallies againſt the Pyrates, and in the way took a ſmall Ship of *Sicily*, together with the Mr. of it, whom in contempt of the *Sicilians* they hanged up; the poor man pleaded he ſuffered unjuſtly, ſince he had never done any the leaſt injury to them, but perceiving all his plaints to be in vain, he appealed unto God

for

for Justice, and cited the Admiral of the *Genoese* to make his Appearance at his Bar within six months, within which time he that was thus cited, died. *Wals. Hist. Mis.*

XXVI. Master *Patrick Hamilton*, of an Antient, and Honourable Family in *Scotland*, left his own Country, and went into *Germany*, where he became acquainted with those worthy Men, *Martin Luther*, and *Philip Melancthon*, then at the famous University of *Wittenburg*, from thence he went to the University of *Marpurg*, which was then newly erected, where he was intimate with other learned Men, and by reason of his Learning, and Integrity of life, he was had in admiration of many; however he could not rest till he had returned into his own Country, where the Doctrine of the Reformation began then to break forth, as well in publick, as in private; which so disturbed the *Popish*-Clergy, that *James Beaton*, Archbishop of St. *Andrews* sent for Mr. *Patrick Hamilton* to St. *Andrews*, where after divers days conference he had his Freedom, and Liberty, the Bishop seeming to approve his Doctrine, acknowledging that in many things there needed a Reformation in the Church; but withal fearing that their Kingdom of Darkness should be endamaged, they persuaded the King, who was then young, and much led by them, to go on Pilgrimage to St. *Dotheis*, in *Ross*, that so by reason of his absence no application might be made to him for the saving the life of this innocent Gentleman, who not suspecting their malice, remained like a Lamb among Wolves; the King being gone, one night Mr. *Hamilton* was seized upon by the Bishops Officers, and carried to the Castle, and the next day was brought forth into Judgment, and Condemned to be burnt upon several Articles about *Pilgrimages*, *Purgatory*, *Prayers to Saints*, *&c.* After Dinner the fire was prepared, and being tyed to the Stake, he cryed out with a loud voice, *Lord Jesus receive my Spirit; how long shall darkness overwhelm this Realm, and how long wilt thou suffer the Tyranny of these Men?* The fire was slow, and therefore put him to the greater torment; but that which most

troubled him, was the clamour of ſome wicked Men, ſet on by the Fryers, who continually cryed, *Turn thou Heretick, call upon our Lady, ſay*, Salve Regina, *&c.* To whom he anſwered, *Depart from me, and trouble me not, thou Meſſenger of Satan*; and ſpeaking to one *Alexander Campbell*, a Fryer, with whom he had conferred about matters of Religion, and who had informed againſt him, and was now the Ringleader who roared againſt him, to recant; Mr. *Patrick* with great vehemency ſaid to him, *Wicked Man, thou knoweſt the contrary, and haſt confeſſed the contrary to me, I appeal thee before the Tribunal of Jeſus Chriſt*, After which words he reſigned up his Spirit unto God in the year 1527. *Campbell* was troubled at theſe words, and from that very day was never in his right mind, but ſoon after died mad. *Clarks Martyr.*

Thus, *Though the Fool hath ſaid in his heart there is no God*, and becauſe Juſtice is not preſently inflicted upon Sinners, men harden themſelves in Rebellion, and Wickedneſs againſt Heaven, yet we find that many times, *The Lord is known by the Judgments which he executeth* upon Impenitent, Unjuſt, and Profligate Wretches, as by the foregoing examples doth ſufficiently appear.

CHAP.

CHAP. IV.

The Wicked Lives, and Woful Deaths of ſeveral Popes, and likewiſe of Apoſtates, and Deſperate Perſecutors.

AFter the Biſhops of *Rome* had taſted the ſweetneſs of Power, Wealth and Proſperity, they at once loſt their Humility and Purity of Religion, and aſſumed Politick and Tyrannical Principles, laying aſide the Sword of the Spirit, and defiling their hands in the blood of Emperours, Kings, Princes, and all ſorts of People; and hereby Apoſtatizing from Chriſtianity; the Popes their Succeſſors wallowed in all kinds of wickedneſs, as Uſurpation, Sodomy, Conjuration, and all manner of Oppreſſions, and thereby from being poor perſecuted Biſhops, they became Perſecutors of others: But Divine Juſtice hath oftentimes inflicted ſevere Vengeance both upon them, and their Inſtruments; ſince Apoſtacy is thought to be the ſin of the Holy Ghoſt, the Apoſtle ſayes, *It is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Powers of the World to come, if they ſhall fall away, to renew them again to Repentance, ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame*, Heb. 6. 4, 5, 6. Therefore God hath not left himſelf without witneſs againſt them, but hath made them Examples of his Severity in this world, as the following Inſtances plainly demonſtrate, both as to wicked Popes, Apoſtates and Perſecutors.

I. Pope *John* the Thirteenth was accuſed of Witchcraft, and Uſing Magick, and was given to all manner of Debauchery, Perjury and Villany; he diſmembred divers of his Cardinals for taking part with *Otho* againſt him,

him, plucking out the Eyes of ſome, cutting off the Hands, and gelding others: He made Deacons in his Stables among his Horſes, and for Money made Boys Biſhops; he lay with *Rayna* a Widow, his Fathers Concubine, and *Anna* another, with her Neice; put out the Eyes of his Ghoſtly Father *Benedict*, brake windows in the night, ſet houſes on Fire, drank an health to the Devil, would ſay Maſs, and not communicate; for which and other intolerable Rogueries, he was depoſed by *Otho*, in a Council, and *Leo* the Eighth put into his place; but his Whores and other Friends, (as ſoon as *Otho* had turned his back) ſoon got him in again: From this Gallant our St. *Dunſtan* with a round ſum of Money, purchaſed a Prohibition of Prieſts Marriages, which cauſed no ſmall diſturbance in *England* at that time: At laſt being taken in the Act of Adultery, with a reſolute mans Wife, he received ſuch a deadly gaſh from the Huſband, as in eight daies ſent him packing into another world, *Prideaux Introduct.*

II. Pope *Alexander* the Sixth, was a cruel Tyrant, and a ſcourge of God to all *Italy*, and plagued eſpecially that corrupt Colledge of Cardinals, who had choſen him not for his Virtues, but for the heaps of Gold which he had diſtributed among them; he was void of Sincerity, Faith, Truth, or Religion, unquenchably covetous, unreaſonably ambitious, and more than barbarouſly cruel, and had a burning deſire to advance his Baſtards, whereof he had many: He ſet Benefices and Promotions to ſale: He poiſoned *John Michael*, Cardinal of *Venice*, that he might obtain his Gold and Treaſures: In Magick he was very learned, and therefore very wicked: He poiſoned his own Father: And likewiſe *Zemes*, Brother to the great Turk (being hired thereto for two hundred Duckets) after he had ſworn to him that he would ſecure him; he procured Aid of the Turk againſt the *French* King: He cauſed the Tongue and Hands of *Anthony Manritil*, a learned and wiſe Man, to be cut off, for making an Oration in reproof of his wickedneſs: In Adulteries he was moſt filthy and abominable, and committed Inceſt with his own Daughter *Lucretia*, the Wife to three Princes, upon whom theſe Verſes are extant. *Hic*

Hic jacet in Tumulo Lucretia nomine, ſed re
Thais, Alexandri filia, ſponſa, nurus.
Ergone te ſemper rapiet Lucretia Sextus?
Hauſtatum dici nominis hic Pater eſt,
Sextus Tarquinius, Sextus Nero, Sextus & iſte,
Semper ſub Sextis Perdita Roma fuit.

Lucrece by name here lies, but *Thais* in life.
Pope *Alexander*'s Child, Spouſe, and Sons Wife,
And muſt a *Sextus Lucrece* alwaies raviſh?
Curſt name! but here's a Father that's moſt knaviſh.
Tarquinius, Nero, this a *Sextus* too,
Sextus was ever born *Rome* to undo.

This Pope never attempted any thing, but he firſt conſulted the Devil, to whom he gave himſelf, and who at length fetched him, for being accuſtomed to poiſon any whom he diſliked; he had prepared ſome poiſoned Wine to diſpatch ſome of his Cardinals, which his Butler through a miſtake, put into his own hand, and he drinking it off, with horrible cryes and groans immediately died; his Son *Cæſar Borgia* as murdering a Villain as himſelf, drinking of it likewiſe, whereby he fell into a ſharp and dangerous diſeaſe. *Symſon Hiſt. Church.*

III. *Sylveſter* the Second, was a *French* man born, and bred up a Conjuring Fryer, in the Abby of *Floriack*, were Necromancy at that time was held an eminent piece of Learning; to perfect his skill that way, he goes to a *Saracens* in *Sivil*, and couzens him of his chief Conjuring Book, by being inward with the Magicians Daughter; then he contracts with the Devil to be wholly his, upon condition he would conduct him back to *France*, and fit him with promotions in order to his advancement to the Popedom: Upon his return to *France* he became admirable for his deep Learning, and (amongſt others of great State (had ſeveral Scholars in the Black Art; by the help of whom and his other Arts, he became firſt Biſhop of *Rheims*, then Archbiſhop of *Ravenna*, and

and thence to be Pope; in which Seat he concealed, yet alwaies privately practiſed his Deviliſh Myſtery, having in ſecret a Brazen Head, which he conſulted inſtead of a *Delphick* Oracle; conſulting with whom on a time when he ſhould die, anſwer was given him, he ſhould live until he ſaid Maſs in *Jeruſalem*; this made him confident of a long continuance, but he was couzened by the Devil's Equivocation, though he dreamed of immortality, and that he ſhould never die. For it happened on a time, that as he was ſinging Maſs at *Rome* in a Temple called St. *Groſs*, otherwiſe *Jeruſalem* (which was the place aſſigned him to die in, and not *Jeruſalem* in *Paleſtine*, as he imagined) he heard a great noiſe of Devils, who came to fetch him away even in the very time of Maſs; he being very much terrified and tormented therewith, is ſaid to have repented, and in token thereof, to have requeſted that his Hands, Tongue, and ſecret Members, might be cut off, wherewith he had offended God, and his Body to be cut in four pieces, and laid on a Cart, and the Beaſts to draw it whither they would; which being accordingly performed, they of their own accord drew him to the *Lateran* Church, and (as ſome Authors write) the Body was immediately carried out of the Church by the Devil. *Beards Theatre.*

IV. *Gregory* the Seventh, without any Election of Emperour or Clergy, but only by his own Intruſion, got into the Chair, having poiſoned ſix or ſeven Popes before he could get the Popedom himſelf: He had a trick to ſhake out ſparks of fire from his ſleeve, and by ſome other waies brought it about, that the voice of the People was, *Peter the Apoſtle hath made choice of* Hildebrand *to be Pope*, which was his own name before he changed it to *Gregory*: He ſet himſelf with all his might againſt the Emperour *Henry* the Fourth, and had plotted his death; ſo that when he went to prayers at St. *Marys* in *Aventine* Hill, a Villain was ſet with a ſtone to roll down from the Roof to beat out the Emperours brains; but it fell out to the ruine and quaſhing of the Executioner, who fell down, and was killed therewith: He threw the Sacrament

crament into the fire, becauſe it did not anſwer his demands (as the Heathen Gods did) concerning his ſucceſs againſt the Emperor, whom he Excommunicated, and ſent a Crown to *Rodulphus*, Duke of *Suevia*, with this verſe upon it.

Petra dedit Petro, Petrus Diadema Rodolpho.

That Crown the Rock did give to Peter,
Peter *on* Ralph *beſtows in Metter.*

This Crown was ſent to cauſe *Rodulphus* to Rebel againſt his Maſter, wherein he received an utter defeat, and dyed miſerably by the hand of a Woman, tumbling down a Stone upon him, as he was beſieging a certain Caſtle in *Germany*; at laſt he got the Emperor at ſuch an advantage, that he was fain to come to his Caſtle at *Canuſium*, with his Empreſs and Son bare footed in the cold of Winter, and there to wait three days faſting, till he might have Audience, which at length he obtained by the mediation of Madam *Matilda*, one of the *Popes* Wenches, or St. *Peters* Daughter, (as they called her) who left her Husband to live with this Holy Father; when he pronounced Sentence of Excommunication againſt the Emperour, the new Seat whereon he ſate, unexpectedly rent in pieces; he condemned *Berengarius*, his opinion againſt the corporal Preſence, and was againſt Prieſts Marriages; he Sainted *Liberius* the *Arrian* Heretick, exerciſed what cruelty he pleaſed, eſpecially againſt a Widdows Son, whoſe Foot he cut off; but at laſt vengeance overtook him; for in a Synod at *Brixia* he was depoſed, and died miſerably in baniſhment. *Symſon, Hiſt. Church.*

V. Pope *Paul* the Third proſtituted his Siſter *Julia Farneſia* to *Alexander* the Sixth, that he might be made Cardinal, committed Inceſt with his own Daughter *Conſtantia*, and poyſoned her Husband to enjoy her more freely; he likewiſe poyſoned his own Siſter, upon ſuſpicion ſhe played falſe with him; *Peter Aloyſius*, his Baſtard

Baſtard Son, practiſed all manner of horrible Villanies, Robberies, Murders, Adulteries Inceſt, & Sodomy, thinking that becauſe his Father was Pope, therefore no wickedneſs was unlawful for him to commit; he was by the report of Authors, one of the moſt notorious villains the world ever ſaw; he forced the Biſhop of *Favence* to his unnatural luſt, ſo that the poor Biſhop with meer anger and grief, that he ſhould be ſo abuſed dyed immediately. Being afterward made Duke of *Plaiſence* and *Parma*, he exerciſed moſt cruel Tyranny over many of his Subjects, inſomuch that ſeveral Gentlem. reſolved no longer to endure it, and therefore hired divers Ruffians to kill him, they themſelves likewiſe joining with them; the Pope his Father by the Art of Magick, which he practiſed, warned him carefully to look to himſelf upon the tenth day of *September*, in which, notwithſtanding he was ſlain, for as he returned toward his Caſtle in the evening in an Horſe-litter, with a great retinue about him, having been to ſee ſome Fortifications which he had made, the Conſpirators to the number of 36, marched before him, as if to do him honour, but as ſoon as he was entred the Caſtle, they drew up the Drawbridge, for fear of his retinue that were without, and coming to him with their naked Swords, charged him with his Cruelties and Tyrannies, and then preſently ſlew him in his Horſe-litter, together with a Prieſt, the Maſter of his Horſe, and five *Almaigns* that were his Guard; his dead Body they hung by a chain over the walls, and ſhaking it to and fro in the view of the People, threw it down headlong at laſt into the Ditch, where the People to ſhew their deteſtation of him wounded the Carkaſs with daggers, and trampled it under their feet; this happened *Septemb.* 10. 1547. When Pope *Paul* was Legate at *Ancona*, he couzened the Mother of this *Aloyſius*, by perſuading her to yield to his Luſt under the pretence of Marriage, who upon the diſcovery that he was a Prieſt, fell almoſt diſtracted, yet brought him this hopeful Son aformentioned, This Pope maintained forty five thouſand Whores, He was a great Conjurer,

Conjurer, and conferred daily with *Gauricus Seretta*, and others of that damned crew of Necromancers, who were alwaies at his Elbow; from this Popes piety we had the Council of *Trent*, and he confirmed the Order of *Jeſuits*, who have ſince proved the Firebrands of the world; he likewiſe Excommunicated, and Curſed King *Henry* the Eighth, and gave away his Kingdom; but at laſt endeavouring to debauch his Neice *Laura Farneſia*, *Nicholas Quercen*, her Husband taking him in the Act, gave him a mark, that he carried with him to the grave. *Beards Theatre.*

VI. Pope *Innocent* the Fourth was a *Genoeſe*, he Excommunicated and Curſed the Emperor *Frederick*, who had been his greateſt Friend, and holding a Council at *Lyons*, depoſed him, and ſet up *Henry* of *Thuring* in his Place, and after him *William* of *Holland*, who was aſſiſted by a great company of *Cruſadoes* or perſons deſigned for the recovery of the Holy Land, whom the Pope had marked for his own Beaſts, they wearing a Croſs upon their Garments, but the Emperor croſſed their Crowns as he met with them, and nobly defended himſelf until he was poiſoned at length by the Popes means, and then ſmothered by his Baſtard *Manfred*. This Pope was the only Patron of the four Orders of begging Locuſts, *Dominicans*, *Franciſcans*, *Carmelites*, *and Auguſtines*, who hatched under him thoſe addle Eggs of *Summaries*, *Sophiſms*, *Exorciſms*, *Breviaries*, and the like; he offered to ſell the Kingdom of *Sicily* at a reaſonable rate, being none of his own, to *Henry* the Third, and quarrelled with our *Robert Groſtead*, Biſhop of *Lincoln*, who withſtood him ſtoutly, and contemned his Excommunication; and after his death is ſaid to have appeared to the Pope, and that he ſtruck him with his ſtaff on his ſide, and ſaid, *Surge Miſer, & veni in Judicium*; *Ariſe wretched Man, and come to Judgment*, after which the Pope in a few days ended his life, and ſo the world was eaſed of this Tyrant. *Prideaux. Introduct.*

VII. It was ſaid of Pope *Boniface* the Eighth, that he entred like a Fox, reigned like a Lyon, and dyed like a Dog,

Dog, he ſent an Ambaſſage to *Philip* the fair King of *France*, to command him to take upon him an expedition againſt the *Saracens* in the Holy Land, upon pain of forfeiting his Kingdom into his hands, and having his Sword by his ſide, he had the Impudence to ſay, *That he alone, and none elſe was Emperour, and Lord of all the world*; and to make this good, he beſtowed the Empire of *Germany*, and the Crown of *France*, upon Duke *Albert*, though none of his to give; and not content herewith, he was ſo inſolent, as to charge *Philip* the *Fair*, to acknowledge him to be his Subject in all Cauſes, as well Temporal, as Spiritual, requiring him likewiſe to levy a Subſidy upon the Clergy for his Holineſſes uſe, and denying his Authority in beſtowing Church livings, which were vacant, as being a Prerogative challenged by the Holy See, and in the concluſion of this Bull, or Decree were theſe words, *Aliud credentes fatuos reputamus*; *We count him a fool who is of another mind*; whereunto the King returned this Anſwer, *Philippus Dei Gratia, &c.* Philip, *by the Grace of God, King of* France, *to* Boniface *calling himſelf Pope, little or no health, be it known to the exceeding great Fooliſhneſs, that we in Temporal Affairs are ſubject to none, and that the beſtowing of Benefices belongs to us as our Royal Right, and if there be any that think otherwiſe, we judge them to be erroneous, and doting Fools*; an anſwer will beſeeming a Prince, who in purſuance thereof, immediately aſſembled a National Council of all the Barons, and Prelates, within his Dominions, at *Paris*, wherein Pope *Boniface* was Condemned as an Heretick, a Simoniſt, a Manſlayer, and it was generally concluded, *That the King ſhould ſhew no obedience to him, nor take the leaſt notice of whatever he ſhould impoſe for the future*, whereupon the King to pull down his Pride and Arrogance, diſpatched two hundred Soldiers privately into the Kingdom of *Naples*, (whither the Pope was fled for fear of divers Gentlemen who were reſolved to be revenged on him, for cauſing their Houſes, and Caſtles to be pluckt down) who by a ſtratagem ſurpriſed him, and carried him to *Rome*, where he dyed miſerably; ſome Authors affirming, that the

the Extremity of his Torment brought him into ſuch a terrible Frenzy, that he gnawed off his own hands for pain; and that at the hour of his death there were horrible Thunders, Lightnings and Tempeſts about the place where he died. *Beards Theatre.*

VIII. *Adrian* the Fourth was an *Engliſh-man*, whoſe name was *Nicholas Brakeſpear* before he was Pope: He would not ſuffer the Conſuls of *Rome* to have any power, and condemned *Arnold* of *Brixia* for an Heretick in upholding their Rights: He quarrelled with the Emperour *Frederick*, for not holding, (Hoſtler like) his Stirrup, and afterward excommunicated him for claiming his Rights, and writing his name before the Popes: He conſpired with his Cardinals to ruine the Emperour, and had ſent a counterfeit Villain to ſtab him, and an *Arabian* to poiſon him; but while this proud Prelate deſigned the murdering of others, he loſt his own Life by a very deſpicable and inconſiderable creature; for he was choakt with a Fly, which got into his Throat in drinking a glaſs of Wine, which verified what he was often wont to repeat, *That there is no kind of life upon Earth more wretched than to be a Pope. Symſon. Hiſt. church.*

IX. *Alexander* the Third ſucceeded him, who likewiſe oppoſed his Sovereign the Emperour, for being choſen among ſtrong Factions, wherein three or four more beſides claimed the place; the Emperour comes to *Pavia* to appeaſe this diſorder, and ſends for *Alexander*, who inſtead of obeying him, excommunicates the Emperour, and his other Oppoſites, and by his own favour, and the *French* King's Purſe, ſettles himſelf at *Rome*; the Emperour hereupon comes with an Army to correct his Inſolency; but *Hartman* Biſhop of *Brixia*, by effectual perſuaſions, turns him, and his Arms from the Pope againſt the *Saracens*, where being victorious, and returning homeward, he was ſurprized by the Popes Treachery who had ſent his Picture exactly drawn to the Life, to the Emperour of the *Saracens*, that he might not miſs in laying wait for him; being hereby apprehended, with his Chaplain, as they went to bathe themſelves

ſelves in a River of *Armenia*, and brought before the Emperour, the Picture diſcovered him to be the man: The Emperour uſed him nobly, appoints his Ranſom, and then guards him home as far as *Brixia*. The Princes of the Empire, to revenge this prodigious Treaſon, joyn together; the Pope flies to *Venice*, where Duke *Sebaſtian* protects him: *Otho* the Emperors Son, is ſent with an Army to compaſs him in, with poſitive order not to fight till his Fathers coming; which the Young Man, ambitious of Glory, neglects, whereby he is overthrown and taken Priſoner: The good Father, to preſerve his Son, is forced to ſubmit: And in St. *Mark*'s Church in *Venice*, he proſtrates himſelf before the Pope, who ſetting his foot on his Neck, he repeated that of the Pſalmiſt, *Thou ſhalt tread upon Lions and Adders, the young Lion and the Dragon ſhalt thou trample under foot*; which the Pope applied to the Emperor, who replying, *Not to thee, but to* Peter *this power is given:* The Beaſt anſwered, *Et mihi & Petro, as well to me as to* Peter: This end after much trouble had this remarkable buſineſs; the Pope, as he had reaſon, gratified the *Venetians*, and making what conditions he pleaſed with the Emperour, returned to *Rome: Henry* the Second our King, was much vexed by this Pope for the death of *Thomas Becket*, whom the Pope made St. *Thomas* for oppoſing his Soveraign, who being killed by ſome Perſons at the Stairs of the Altar, in the Cathedral at *Canterbury*, the Murder was charged upon the King by the Popes Legate; and though he ſwore that he was no way concerned in his Death, yet he was forced to kiſs the Legates knee, and ſubmit to ſuch pennance as ſhould appoint him; one part whereof was, *That he ſhould abſolutely ſubmit to the Pope in Spiritual matters.* And we read, that when King *Henry* came out of *France*, he went to *Canterbury*; and as ſoon as he was in ſight of the Cathedral, he put off his Shoes and Stockins, and went bare-foot to *Beckets* Tomb; the waies being ſo ſharp and ſtony that his feet bled as he paſſed along; and when he came there, every Monk in the Cloiſter whipt the King's back with a Rod; yet a *Popiſh*

Hiſtorian

Hiſtorian ſaith of this *Becket*, *That he was worthy of death and damnation for being ſo obſtinate againſt God's Miniſter his King*: Upon this Pennance the Pope granted to the King and his Heirs the Title of Kings of *England*. *Hince it is obſerved* (ſaith *Platina*) *that all Kings of* England *muſt acknowledge the Pope for their Landlord*. In this proud Popes time, the poor *Waldenſes* ſtood up for the Truth, and increaſed, notwithſtanding all manner of Cruelty and Perſecution was exerciſed upon them. To this Pope *Nicholas Maniacutius* wrote mad verſes extant in *Onuphrius*, where he concludes,

Scimus Alexandrum per ſecula commemorandum.

As long as there is Gooſe or Gander,
We muſt remember *Alexander*.

This Pope plagued the World about one and twenty years, and was then ſuddenly hurried out of it in the midſt of his wretched and ambitious Contrivances. *Symſon Hiſt. Church.*

X. Pope *John* the Twenty Third called a Council at *Rome* againſt the Proteſtants in *Bohemia*; when the Council was ſet, the Maſs of the Holy Ghoſt ſung, and the Pope placed in his Chair, there came flying in among them an ugly Owl, with an ill-favoured hooting, and ſet her ſelf upon a croſs Beam, juſt over againſt the Pope, caſting her ſtaring Eyes upon him, whereupon the whole company began to marvel; and whiſpering each to other, ſaid, *Behold the Spirit is come in the likeneſs of an Owl*: The Pope himſelf bluſhed at the matter, and began to ſweat fret and fume; and being in great diſtraction, as looking upon it to be ominous, he diſſolved the Council for that time; yet afterward calling another Seſſion; when they were met, in came the Owl as before, ſtill looking ſtedfaſtly upon the Pope; whereupon he was more aſhamed, ſaying, *That he could no longer abide the ſight of her*; and commanded her to be driven away; but with all the ſhouts and hollowings they could make,

the

ſhe would not be forced from her place, till with Clubs and Sticks thrown at her ſhe fell down dead among them all. After this a Council was by his Conſent Aſſembled at *Conſtance* 1414. in which this Pope for divers Intolerable Villanies, was depoſed, and afterward died miſerably. *Acts and Monum.*

XI. Pope *Julius* the Second was more addicted to War than Writing, or Teaching his Flock: He excommunicated *Lewis* the *French* King, but he did not value it in the leaſt; for he Coined Money with this Inſcription, *Perdam Babylonem*, *I will deſtroy* Babylon. He is ſaid to have thrown St. *Peter's* Keys into the River *Tyber*, of whom this Epigram was written,

Cum contra Gallos Bellum Papa Julius eſſet
Geſturus; ſicut fama vetuſta docet, &c.

When Julius *Pope againſt the* French
Determined to make War,
As fame reports, he gathered up
Great Troops of Men from far.
And to the Bridge of Tyber *then*
Marching as he were * *wood;* * or mad.
His Holy Keys he took, and caſt
Them down into the Flood:
And afterward into his hand
He took his naked Sword,
And ſhaking it, broke forth into
This fierce and warlike word:
This Sword of Paul, *quoth he, ſhall now*
Defend us from our Foe,
Since that this Key of Peter *doth*
Nothing avail thereto.

This Pope breaking his Oath in not celebrating a Council, the Cardinals Aſſemble a Council at *Piſa*, to depoſe him, but he eaſily avoided that by a Counter Council at *Lateran*: He diſpenſed with our King *Henry* the Eighth, to Marry his Brother *Arthur's* Wife: He horribly abuſed two

two Ingenious Youths, who were ſent by the Queen of *France*, to be bred in *Italy*, of which one wrote,

To Rome *a* German *came, of fair aſpect,*
But he return'd a Woman in effect.

And this was written of the *Pope* himſelf.

Genoa cui Patrem, genetricem Gr[illegible]cia, &c.
He that from Greece *and* Genua *had his blood,*
And on the waves his Birth, can he prove good?
The Genoeſe *Cheats, the* Greeks *men Lyars call,*
The Sea Perfidious, Julius *hath theſe all.*

He Sainted one Mother *Francis*, a *Roman* Matron, for preſerving her Chaſtity by melted Lard, *&c.* In his time a *Ciſtertian* Monk preached at *Mantua*, that our Saviour was not conceived in the Virgins Womb, but in a place near her heart, of three drops of blood: Of theſe Times *Maximilian* the Emperor uſed to ſay, *Deus æterne niſi vigilares*, &c. *O Eternal God! if thou didſt not watch over us, how ill would it go with the World which we govern, I being a miſerable Hunter, and wicked Pope* Julius, *a beaſtly Drunkard?* It is credibly reported of this *Julius*, that partly with his Wars, and partly with his Curſings and Excommunications, he deſtroyed Two Hundred Thouſand Chriſtians within the ſpace of Seven years: He was hurried away in the midſt of all his Debaucheries. *Prideaux Introd.*

XII. Pope *Julius* the Third was Choſen not without ſome diſturbance; as ſoon as he was Elected, he gave his Cardinals Hat to a Sodomitical Boy, whom he had abuſed, called *Innocentius*, at which the Cardinals repining, and aſking him the reaſon of it, *What reaſon had you* (ſaid he) *to Chuſe me Pope? Fortune favours whom ſhe pleaſeth. John Caſa*, Archbiſhop of *Beneventum*, and Dean of the Apoſtolical Chamber, in this Pope's Time Printed a Book at *Venice*, in defence of Sodomy, by whom alſo *Francis Spira* was ſeduced to revolt to Popery, and died deſpe-

deſperately. This Pope being ſick, deſired to have ſome Pork, which being forbidden by his Phyſicians, he ſaid, *He would have in deſpite of God*; and having appointed a cold Peacock to be reſerved for him; when he miſſed it the next Meal, he grew into a great rage; and being requeſted not to be ſo angry for ſuch a trifle, he blaſphemouſly anſwered, *That if God was ſo angry with* Adam's *eating an Apple, why might not he be as angry for his Peacock?* From this Pope we had the Reconciliation, and Bleſſing of the Mother Church, ſo ſubmiſſively taken from the hands of Cardinal *Pool*, in Queen *Mary*'s daies, which coſt the Lives of ſo many Innocents, by various Executions; whereupon *Walterius* deſcribes the See of *Rome* under him in theſe verſes:

Roma quid eſt? quod te docuit præpoſterus ordo;
Quid docuit? jungas verſa elementa ſcies;
Roma Amor eſt, Amor eſt? qualis, præpoſterus? unde hæc?
Roma Mares, noli dicere plura ſcio.

What's *Rome?* even that prepoſteroufneſs doth ſhow,
What's that ſpelt backward, then thou ſoon may'ſt know:
Backward 'tis *Amor*, Love, what Love? nay hold,
It is *Male Love*, moſt odious to be told.

And *Beza* plays upon three evacuating Baſons, which this Pope was wont to have in his filthineſs; and thus by letting fly at both ends, his Life went after it. *Clarks Examples.*

XIII. *John* the Eighth, otherwiſe called Pope *Joan*, was a Laſs of *Mentz* in *Germany*, that ran away with an *Engliſh* Monk of *Hulda*, in Man's Apparel, and ſtudied with him at *Athens* till he died there; thence this *Virago* came to *Rome*, and ſo learnedly truſſed her Points, that after *Leo*'s death, ſhe was advanced to St. *Peter*'s Chair, where for two years and an half ſhe celebrated Maſs, gave Orders, frees the Emperour *Lewis* from his Oath to *Aldegiſus*, Crowns *Charles* the Bald, takes up the Controverſies between the two *Hincmares*, eſtabliſhed the

Emp: Germany 3 days at the Popes Gate pa. 83.

An Owl in the Popes Council, pa. 39

the Learned *Photius*, in the Patriarchſhip of *Conſtantinople* writ a Learned Letter to the Prince of *Moravia*, and wanted nothing requiſite for a compleat Pope but the Right Gender; the defect of which diſcovered it ſelf in her going to the *Lateran*, between *Coloſſes* and St. *Clements*, where, without a Midwife, ſhe was delivered of a Baſtard, and her Life together; for which her Succeſſors have never ſince gone that unlucky way; and have provided a hollow Seat of Porphyry, to ſearch the Popes, and prevent After-claps, This Story of Dame *Joan*, ſome of the *Popiſh* Writers would decry by all means poſſible; but we have fifty at leaſt of their own Authors againſt them. *Prideaux Introduct.*

XIV. Pope *Urbane* the Sixth was a moſt cruel and bloody man; at his firſt Election he was much graced by *Jane* Queen of *Naples*, and *Otto* of *Brunſwick* her Huſband, but the rude Beaſt ſoon forgot it: and afterward was the cauſe of both their deaths; to make good that ſaying,

Aſperius nihil eſt humili cum ſurgit in altum,
Cordè ſtat inflato, pauper honore dato.

None looks to be accounted
More than a Beggar mounted?
He ſtruts with heart full blown,
When Honour's on him thrown.

In the beginning of his Popedom he was much for *Charles* King of *Naples*, having an Eye to the making of his Roguiſh Nephew *Francis Batillus* a Prince; but this Friendſhip was ſoon turned into ſpight; and *Batillus*, after his Uncles death, was ſtripped of what he had heaped together, according to that Epigram,

Cum moritur Præſul Cognatio tota ſit exul.

When once the Prelate fails,
His Kin may pare their Nails.

The brutiſh Tyranny of this Pope to ſome of his Cardinals, whom he ſuſpected, was very horrible; he cauſed one to be ſlain, five others of them to be ſowed up in ſacks, and thrown into the Sea, three others to be knockt on the head before all the People, and their Bodies to be dryed in an Oven, and carried in Cheſts about with him, with their red Hats upon the ſame; but ſhortly after as he was with great greedineſs gathering Mony, he fell from his Mule, and ſo bruiſed himſelf, that he languiſhed thereof for twenty ſeven days, dying by degrees, and ſo ſuffering the pains which he cauſed the Cardinals to endure. *Symſons Hiſt.*

XV. Pope *Sixtus* the Fourth moſt unjuſtly vexed all *Italy* with Wars, and Diſſentions; one of their own Writers ſaith, *That amongſt all the Pimps of theſe latter days, that built Baudy Houſes, this Pope ſurmounted them, all,* for he erected Stews at *Rome* of double Abomination, one for Women, and another for Boys; he allowed the whole Family of the Cardinal of St. *Lucia* the uſe of unnatural Luſts and Sodomy for the three hot months in the year, *June, July, and Auguſt*; he cauſed every Whore to pay him a certain rate, which amounted to the Sum of forty thouſand Duckets a year, he provided Shoes for his Concubine *Tyreſia*, covered all over with Pearls, and dyed ſuddenly in the midſt of his Filthineſs, *Symſons Hiſt.*

XVI. It would be too long to inſiſt upon every particular Pope, who after the firſt ſix hundred years were for the moſt part Monſters, rather than Men, and are therefore numbred by an ingenious Perſon under the ſeveral following heads, that is, *Uſurping Nimrods, Luxurious Sodomites, Egyptian Magicians, Devouring Abaddons, and Incurable Babylonians,* many of whom by the juſt Judgment of Heaven were cut off by ſtrange, and prodigious Deaths, as Poyſon, Stabbing, Plagues, Wars *&c.* It happened that one Popes name was *Bocco de Porco, Hogs,* or *Swines Face,* which he being aſhamed of, he changed it into *Sergius,* and ever ſince all Popes have taken up their name by the rule of contraries, the moſt Cruel being called

called *Clement*, or Merciful; the moſt Wicked *Innocent*, the moſt curſed Popes *Benedict*, or Bleſſed, the greateſt Clowns, *Urbane*, or Courteous, and the vileſt Wretches *Pius*. Neither hath Divine Juſtice leſs appeared againſt Apoſtates and Perſecutors, as by the following fearful examples it is evident,

XVII. *Judas Iſcariot*, that wicked, and accurſed wretch, was guilty of this horrid Sin, for he being a Diſciple, nay an Apoſtle of Jeſus Chriſt, moved with Covetouſneſs, after he had conſpired with the Enemy, Traiterouſly ſold his Lord and Maſter, the Saviour of the World, into the hands of Thieves and Murderers, for thirty pieces of Silver, who ſought only his deſtruction; after this vile creature had perpetrated this execrable deed, for which he was called the *Son of Perdition*, he could find no reſt nor peace in his guilty conſcience, being horribly tormented with remorſe for his wickedneſs, judging himſelf worthy of a thouſand deaths, for betraying that Innocent and Guiltleſs Blood; if he looked up, he ſaw the vengeance of God ready to fall upon him, and deſtroy him, if he looked down, he ſaw nothing but Hell gaping for him, to ſwallow him up; the light of the Sun was dreadful to him, and he was even weary of his own life; ſo that being plunged into the bottomleſs pit of deſpair, he at laſt hanged himſelf, and burſt in two in the midſt, ſo that all his bowels guſhed out, and his memory is abhorred to this day, as a dreadful Apoſtate from Chriſtianity.

XVIII. There are two memorable examples of Apoſtates; the one of *Lucian*, who having profeſſed the Chriſtian Religion for ſome time under *Trajan* the Emperor, fell afterwards away, and became ſo Prophane and Impious, as to mock at Religion, and the Divinity, ſo that he was ſirnamed *the Atheiſt*; this wretch, who like a foul mouthed Dog, barked, and belched out bitter Jears, and Scoffs againſt the Religion of Chriſt, ſeeking to make it ridiculous, and thereby deſtroy it, was himſelf in Gods vengeance torn to pieces, and devoured by Dogs. The other is *Porphyrie*, who after he had received the konwledge of

true Religion, out of deſpight and anger, becauſe he was reproved for his faults by the Chriſtians, ſet himſelf againſt them, and publiſhed Books full of horrible Blaſphemies, to diſcredit and overthrow the Chriſtian Faith; but when he obſerved how fully, and clearly all his wretched Arguments were anſwered, and confuted, and that he was accounted a villanous Atheiſt for his labour, in terrible deſpair, and anguiſh of Soul, he died. *Beards Theatre.*

XIX. *Julian* the Emperor, notoriouſly known by the name of *Apoſtate*, fell into the ſame dreadful gulf; for having been brought up, and inſtructed from his Childhood in the Chriſtian Religion, and afterward for ſome time a profeſt Reader thereof to others in the Church, as ſoon as he had obtained the Empire, he malicioufly revolted from his Profeſſion, and reſiſted with all his power the Faith, and Church of Chriſt; endeavouring by all means poſſible, either by force to ruinate and deſtroy it, or by craft and ſubtilty to undermine it; and becauſe he deſigned to do what miſchief he could to the Chriſtians, he therefore endeavoured by all means, to pleaſe, and oblige the Pagans their Enemies; and therefore he firſt ordered their Heathen Temples to be opened, which *Conſtantine* his Predeceſſor had cauſed to be ſhut up; then he took from the Chriſtian Churches, and their Miniſters thoſe Liberties, Privileges and Immunities, which *Conſtantine* had beſtowed upon them; and not content herewith, he confiſcated the Church Revenues, and impoſed great Taxes, and Tributes upon all that profeſſed the name of Chriſt, and forbid them to have any Schools of Learning to teach their Children; and uſed many of the Cuſtoms, and Orders of the Chriſtian Religion in his Heathen Worſhip; after he had thus by all means laboured to beat down the Scepter of Chriſts Kingdom, it happened quite contrary to his expectation, for inſtead thereof, the Scepter of his own Kingdom was deſtroyed, and broken; for, making War againſt the *Perſians*, he furniſhed himſelf with ſuch Gallantry of Armour, Apparel, Soldiers,

and

and all things elſe, that he thought of no leſs than to have overcome the whole world, continually belching out threatnings againſt the poor Chriſtians, whom he had determined at his return out of *Perſia* to have utterly deſtroyed, and to have left none alive, as was afterward diſcovered by one of his Council; the number of his Army was ſo great, and his ſtrength (as he thought) ſo impregnable, that he doubted not in the leaſt, but to have conquered all *Perſia* in a ſhort time; but behold how God overturneth the contrivances and Plots of his Enemies! this great Army, (as St. *Chryſoſtome* writing againſt the Heathen obſerves) in which he put ſo much confidence, ſeemed in a little ſpace to be rather a vaſt, and weak multitude of Women and Children, than an Army of Warriors; for by the ill manigement, and conduct thereof, there aroſe ſo great a Famine amongſt them, that their Horſes which were provided for the Battel, were fain to be killed to ſave them from ſtarving, yea and for want of that too, many hundreds dyed of hunger, and Thirſt: ſo that when they had any ſkirmiſh with their Enemies, they were always put to the rout, doing more miſchief to themſelves than their Foes; and laſtly, they were led ſo indiſcreetly, that they could not by any means eſcape but were conſtrained after he was ſlain, to beſeech the *Perſians* to ſuffer them to retire, whereby as many as could, eſcaped, and fled away to ſave their lives; and thus this gallant Army was miſerably diſcomfited, and deſtroyed, to the everlaſting ſhame and infamy of that curſed Apoſtate, who was ſtruck with an Arrow in the Battel, that was never known from whence it came, which pierced through his Armour, and wounded him, very deep in his ſide; and feeling his ſtrength fail, by reaſon of his wound, he took ſome of his own Blood in his own hands, and throwing it up in great pride and malice, cryed out, *O* Galilean, *thou haſt overcome me*; (meaning thereby our Bleſſed Saviour, whom he in ſcorn termed ſo) and ſoon after wretchedly gave up the Ghoſt. One of the Treaſurers of this wicked Emperor

who, to pleaſe his Maſter, forſook likewiſe the Religion of Chriſt, being on a time mocking and deriding the Miniſtry of Gods holy Word, died miſerably on a ſudden, with vomiting blood out of his mouth, his privy parts, (as St. *Chryſoſtome* ſaith) being likewiſe ſo rotten, putrified, and conſumed with lice, that he could find no remedy for the ſame, and ſo died. *Symſons Ch. Hiſt.*

XX. *Arnold Bonelius*, a Student in the Univerſity of *Louain*, a Man much commended for an excellent wit, ripeneſs of Learning, and for favouring the Proteſtant Religion, but afterward Apoſtatizing to Popery, he began to be much troubled in mind, and thence fell into deſpair, againſt which he wreſtled a great while, but at length being wholly overcome by it, as he was drawn to walk in the Fields with ſome Schollars, his familiar Friends, he pretended himſelf weary, and ſo ſate down by a Springs ſide, and his Friends being gone a little before, he drew out a dagger, and ſtabbed himſelf into the breaſt; his Friends obſerving him to ſhrink down, and the water diſcoloured with his blood, ran to him, took him up, carried him to the next houſe, and ſearched his wound; but whil'ſt they were buſie about him, he eſpied a knife by one of their ſides, whereupon he plucked it forth, and ſuddenly ſtabbed himſelf into the heart, whereby he miſerably died. *Acts & Monuments.*

XXI. The Chancellor *Oliver*, having againſt his Conſcience renounced the Proteſtant Religion in *France*, was reſtored to his former Eſtate, and afterward became a very violent Perſecutor, ſhedding much innocent blood, but ſuch a fearful Judgment was denounced againſt him by thoſe innocent Souls whom he condemned, as ſtruck him into ſo great dread, and terrour, that he preſently fell ſick, and was ſurprized with ſuch extream melancholy, that ſobbing out deep ſighs, and murmurings continually againſt God, he ſo afflicted his half dead body, that he was like a diſtracted Perſon, yea his fits were ſo vehement, that he would ſhake the Bed as if he had been young and ſtrong; and when a certain Cardinal came to viſit him in his extremity, he could not abide his ſight,

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his pains increaſing thereby, but cried out, *That it was the Cardinal who brought them all to damnation*; When he had been long tormented in this manner, at laſt in extream anguiſh and terrour he gave up the Ghoſt. *Beards Theatre.*

XXII. King *Henry* the Fourth of *France*, who had all his life time before been a Proteſtant, yet after he came to the Crown of *France*, when he had almoſt ſubdued all his Enemies which oppoſed him therein, ſuddenly turned Papiſt; not long after as he was taking his leave of his Nobles, to begin his progreſs, one *John Caſtile*, influenced by the *Jeſuits*, intended to have ſtabbed him into the Body with a Knife; but the King at the ſame inſtant ſtooping down to take up one of his Lords, who was on his knees before him, the blow happened upon his upper Jaw, cutting out one of his Teeth, and ſomewhat wounding his Tongue; it is reported that in his Progreſs, a Proteſtant Miniſter in private conference ſaid unto him, *Sir, you have denied God with your Tongue already, and have now received a wound in the ſame; take heed of denying him with your heart, leſt you receive a wound in that alſo*; which afterward proved a true Prophecy; for riding abroad in his Coach to refreſh himſelf, as he paſſed through a narrow Street, one *Ravillack* watched his opportunity, and with a Dagger ſtabbed him firſt into the left Pap, and with a ſecond blow ſtruck him between the fifth and ſixth Rib, cutting aſunder the vein which leads to the heart, of which wound he immediately dyed. *De Serres Fr. Hiſt.*

XXIII. Among thoſe who were moſt cruel in perſecuting the poor Proteſtants at *Valence* in *France*, at the ſame time when two Miniſters of that City ſuffered Martyrdom, there was one *Lambeſpine* a Councillor of the Parliament at *Grenoble*; and one *Perſennas*, the Kings Attorney, who had formerly been Proteſtants, but were now very active againſt them; but they were both made dreadful Examples of Divine Vengeance; for *Lambeſpine* falling in Love with a young Woman, was ſo extreamly paſſionate therein, that he left his Eſtate, and Imploy-

ment to follow her up and down whitherſoever ſhe went; and ſtill ſeeing his love and labour deſpiſed, and ſlighted, he pined away with grief, and grew ſo neglectful and careleſs of himſelf, that multitudes of Lice bred, and fed upon him, ſo that he could no way be freed from them, for they continually increaſed, and iſſued out from all parts of his Body, in ſuch great numbers, as Worms upon a rotten Carkaſs; ſo that ſeeing his own miſery, & feeling Gods heavy vengeance upon him, he began to deſpair of mercy, and was therefore deſperately reſolved to ſtarve himſelf to death; which purpoſe the Lice ſeemed to further, for they cluſtered ſo thick in his Throat, as if they would have choaked him every moment, neither could he ſuffer any ſuſtenance to paſs down, by reaſon of them; and when ſome of his Friends being moved with compaſſion, were reſolved to force him to eat, providing broths to that purpoſe, he refuſed and ſtrove againſt them, ſo that they were forced to bind his Arms, and put a Gag into his Mouth, to keep it open, while they poured in the food; and being thus Gagged, he died like a mad Beaſt, the abundance of Lice that went down his throat choaking him; which was ſo terrible an example, that the very Papiſts themſelves ſaid, *As he had cauſed the Miniſters of* Valence, *to have Gags thruſt into their mouths, and ſo to be put to death, ſo likewiſe he himſelf died with a Gag in his mouth.* Hiſt. Fr. Perſecut.

XXIV. As for *Porſennas*, (commonly called *Bourreel*) who was indeed a very Butcher to the poor Proteſtants: After he had ſold his own Eſtate, and likewiſe his Wives and Friends, to raiſe money to buy his Place, hoping ſoon to get a great deal more by his accurſed Office, he found himſelf mightily diſappointed, whereby he ſhortly after fell into deſpair of God's Mercy; and likewiſe into a ſtrange and unknown Diſeaſe; neither could thoſe whom he had put to death depart out of his mind, but he ſtill imagined they preſented themſelves before him; ſo that as one deprived of his reaſon, he denied and defied the Almighty, and called upon the Devil in a moſt

a most horrible manner; which his Clerk hearing, he discoursed to him of the Mercies of God, out of several places of Scripture, to comfort and restore his decayed senses; but instead of Returning to God by Repentance and Prayer, he continued more obstinate, and called to his Clerk, saying, *Stephen, Stephen, Thou art black; so I am and it please you*, quoth he, *but I am neither* Turk *nor* Moor, *but a* Gascoigne, *with red Hair*; *No, no*, said he, *not so, but thou art black with sin*; *That is true*, quoth he, *but I hope in the bountiful mercy of God, that for the Love of Christ who died for me, my black sins shall not be imputed to me:* Upon which he being more inraged, called his Clerk *Lutheran, Hugonot, Villain.* &c. desiring his Friends, who rushed in at the noise, that *Stephen* should presently have bolts clapt on his Legs; and be burnt for an Heretick: In brief, his Rage and Fury increased so much, that in a short time he died a fearful death, with horrible howlings and outcryes; his Creditors scarce giving time to draw his Carcass out of his Bed before they seized upon all his Goods, not leaving his poor Wife and Children so much as a Bed of Straw to lye on; so grievous was the Curse of God upon him and his House *Hist. Persecut.*

XXV. A Smith in King *Edward* the Sixth's Time called *Richard Denson*, was a zealous Professor of Religion, and by his Christian Instructions, the happy Instrument of converting a Young Man to the Faith: Afterward in the Reign of Queen *Mary* this Young Man was cast into Prison for his Religion, who remembring his old Friend the Smith, to whom he alwaies carried a Reverend Respect for the good that he had received by him, sent to know whether he was not imprisoned also; and finding that he was not, desired to speak with him; & when he came, asked his Advice, whether he thought it comfortable for him to remain in Prison? and whether he would incourage him to burn at a Stake for his Religion? To whom the Smith answered, *That his Cause was good, and he might with comfort suffer for it; but for my part* (saith he) *I cannot burn*: But he that could not

burn for his Religion, by God's Juſt Judgment was burned for his Apoſtacy; for ſhortly after, his Shop and Houſe being ſet on fire, whilſt he over-earneſtly endeavoured to ſave his Goods, himſelf was burnt. *Acts and Monum.*

XXVI. In the year 1617. *Marcus Antonius De Dominis*, Archbiſhop of *Spalato* (though he was old and corpulent, and thereby unfit for Travel, being almoſt at his Journeys end by nature,) came into *England*, leaving *Italy* his own Country, as he pretended, for Religion and writ ſeveral Reaſons thereof; whereupon being entertained, he preached and writ againſt *Rome*, extolling the Proteſtant Religion. ſo that he became Dean of *Windſor*, and Maſter of the *Savoy*, which he enjoyed for ſome time; but whether he had higher hopes at home, or the humour and fancy altering, after five years ſtay here, he retracted all that he had ſaid and written, which ſo incenſed King *James*, that he commanded him within three daies, at his peril, to depart the Realm; who thereupon went to *Rome*, and there inveighed as bitterly againſt the Proteſtants, as he had done in *England* againſt the Papiſts, hoping at leaſt for Pardon, if not for preferment: But notwithſtanding his Recantation, according to the Law of the Inquiſition, having once revolted, though now returned, he ſuffered the death of an Heretick, and an Apoſtate, though not the ſhame; and had the puniſhment of a Martyr, though not the Honour, being publickly Burnt at *Rome*, yet not Burnt alive; for dying in Priſon, and then buried, it is ſaid, his Body was afterward taken up and burnt. *Bakers Chronicle.*

XXVII. One *James Latomus*, a Divine of *Lovain*, ſometimes a Profeſſor of the Goſpel, but afterwards an Apoſtate, being one time got into the Pulpit to Preach before the Emperour *Charles* the Fifth, at *Bruſſels*, was at that very inſtant ſo amazed and aſtoniſhed, that no body could underſtand him; ſo that he was laughed to ſcorn by the Courtiers; ſeeing himſelf thus diſgraced, he returned to *Lovain* where in his publick Lecture he fell into ſuch grief and ſorrow of mind for the diſhonour he had got

got, that at length it turned into an open frenzy and madneſs, uttering ſuch words of Deſperation, and blaſphemous Impiety, that by other Divines preſent, he was carried away raving, and ſhut up in a cloſe Chamber; from which time to his laſt breath he cryed out, *That he was damned, and rejected of God; and that there was no hope of Salvation for him, becauſe that wittingly, and againſt his knowledge, and of meer malice, he had reſiſted and withſtood the manifeſt Truth of the Word of God*; and ſoon after died in this miſerable condition. *Beards Theatre.*

XXVIII. It is recorded of *Trebellius*, the Firſt King of the *Bulgarians*, that he, with his People, being converted to the Chriſtian Faith, that he might more quietly apply his mind and Soul to the Exerciſes of Religion he reſigned up his Kingdom to his Eldeſt Son, who when he was King, renounced the Chriſtian Religion, and worſhipped the Gods of the Heathen; whereupon the Father not only deprived him of his Royal Dignity, but likewiſe cauſed his Eyes to be put out for a puniſhment of his Apoſtacy, and beſtowed the Kingdom upon his other Son, ſhewing thereby. *That he who abandoneth and forſaketh the True Light of Salvation, is not worthy to enjoy the comfortable Light of the World.* Beards Theatre.

XXIX. *Peter Caſtellon*, Biſhop of *Maſton*, having attained great Riches and Renown by means of the Goſpel, yet notwithſtanding, he afterward turned his back upon the Proteſtant Faith, and mightily inveighed againſt the Profeſſion of that Religion in his Sermons at *Orleance*, endeavouring to demonſtrate that he had not only abjured and denied it; but likewiſe that he was a profeſt Adverſary thereunto: This Man ſitting one time in his Chair, fell into a ſtrange Diſeaſe, which no Phyſician had ever ſeen, or could find the cauſe or remedy thereof; for one half of his Body was extream hot, and burned like Fire, the other extraordinary cold, and frozen like Ice; and in this Torment, with horrible cryes and groans he ended his Life. Cardinal *Pool*, an *Engliſh-man*, had ſometimes profeſſed himſelf a Proteſtant, yet afterward was a zealous *Papiſt*, and a cruel

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Perſecutor in Queen *Maries* daies; but he died within two or three daies after the Queen, in horrible grief and terrour of Conſcience, without any viſible token of Repentance. *Brands Theatre.*

XXX. But among all the Examples we read of, there is none more terrible than that of *Francis Spira*, a Lawyer of *Cittadilla*, in the Territories of *Venice*, a man of great Credit and Authority in his Country, who imbraced the True Religion with extraordinary Zeal, and made open profeſſion of the ſame, teaching the Doctrines thereof firſt to his Family, and then to his Friends and Familiar Acquaintance, which he continued to do about ſix years, whereby he ſtirred up the malice of the *Popiſh* Clergy againſt him; ſo that they complained to the Pope's Legate thereof; which when *Spira* underſtood, & foreſaw the danger wherein he was like to fall, after he had long debated and diſputed the matter in his own Conſcience, the Counſel of the Fleſh and worldly Wiſdom prevailing, he reſolved at laſt to go to the Legate, and by doing whatever he ſhould command him, to appeaſe his Anger; and coming accordingly to *Venice*, being over-ruled with immoderate fear, he ſubſcribes to a Catalogue of all the pretended Errours which the Legate had drawn up; together with his Confeſſion annexed, which he promiſed to declare in his own Town, and to acknowledge the whole Doctrine of the Church of *Rome* to be True, and Holy, and to abjure the Opinions of *Luther*, and all ſuch Hereticks: As he was going home, to this purpoſe, he began to conſider how wickedly he had denied Chriſt, and his Goſpel at *Venice*, and what he had promiſed to do in his own Country; whereupon being confounded with fear and ſhame, he thought he heard a voice thus ſpeaking to him; *Spira, what doſt thou here? Whither goeſt thou? Haſt thou unhappy man, given thy Hand-writing to the Legate? yet ſee thou do not ſeal it in thy own Countrey; Doſt thou think Eternal Life ſo mean a thing, as to prefer the preſent life before it? Remember Man, that the ſufferings of this preſent Life are not comparable to the Glory that ſhall be revealed:*

revealed: If thou ſuffer with him, thou ſhalt alſo Reign with him: Thou canſt not anſwer what thou haſt already done; yet the Gate of Mercy is not quite ſhut; heap not ſin upon ſin, leſt thou repenteſt when it is too late. Now was *Spira* in a Maze, not knowing which way to turn; and when he came home, he acquainted his Friends with what he had done at *Venice*, and what he had promiſed to do there, and how the terrours of God on the one ſide, and the terrours of the World on the other, did continually torment him; they without more ado adviſed, and by divers Arguments perſuaded him to do what he had promiſed; whereupon going to the Mayor, he offered to do what was enjoyned him by the Legate; but all that night the miſerable Man was vexed with reſtleſs cares, without a minute of ſleep; yet the next morning he gets up, and deſperately went into the publick Congregation, and in the preſence of the whole Aſſembly, he recited his infamous abjuration of the Proteſtant Profeſſion; after which he was fined thirty pieces of Gold, and ſo reſtored to his Dignities, Goods, Wife and Children: As ſoon as he was departed, he thought he heard this dreadful Sentence; *Thou wicked wretch, thou haſt denied me; thou haſt renounced the Covenant of thine Obedience; thou haſt broken thy Vow; hence Apoſtate bear with thee the Sentence of thine Eternal Damnation: Spira* trembling and quaking, afflicted in body and mind fell down in a ſwound, and from that time forward he never found any eaſe or peace in his mind, but profeſſed, *That he was captivated under the revenging hand of the Almighty God, that he continually heard the Sentence of Chriſt the juſt Judge againſt him*; when his Friends brought him able Phyſicians, he ſaid, *Alas poor men, how far are you wide! it is neither Plaiſter nor Drugs that can cure a wounded Soul, caſt down with the ſenſe of Sin, and the Wrath of God, it's Chriſt only that muſt be the Phyſician, and the Goſpel the ſole Antidote*; he was about fifty years of Age, his underſtanding active, quick of apprehenſion, witty in diſcourſe above his ordinary manner; he refuſed nouriſhment, which his Friends forcing upon him, he was very angry

angry, crying out, *You ſtrive to make me tire out this miſery, I would fain be at an end; O that I were gone from hence, that ſome body would let out this weary Soul.* One asked what he conceived to be the cauſe of his diſeaſe; upon which he brake out into a lamentable diſcourſe of the paſſages formerly related, and that with ſuch paſſionate expreſſions as made many weep, and moſt tremble; his Friends minded him of ſeveral promiſes out of the Scripture, and of many examples of Gods Mercy; *My Sins,* ſaith he, *are greater than the Mercy of God, for I am one of thoſe damned Reprobates whom God would not have to be ſaved, ſince I willingly, and againſt my knowledge denied Chriſt, and I feel that he hardens me, and will not ſuffer me to hope*; one time ſeeing a knife on the Table, he ſnatched it up to have miſchieved himſelf, had not his Friends prevented it, whereupon he ſaid, *I would I were above God, for I know that he will have no mercy upon me*; in this condition he lay about eight weeks in a continual burning, neither deſiring, nor receiving any thing, but by force, and that without digeſtion, & was like an Anatomy vehemently raging for drink, ever pining, and yet fearful to live long, dreadful of Hell, yet coveting Death, in a continual Torment, yet his own Tormentor; and thus conſuming himſelf with Grief and Horrour, Impatience, and Deſpair, like a living Man in Hell, he repreſented an extraordinary example of Gods Juſtice and Power, and thus he ended his miſerable life. *Clarks Mirrour.*

XXXI. It is obſervable that moſt, or all of thoſe *Roman* Emperors who raiſed thoſe ten horrid Perſecutions againſt the Chriſtians, came to very untimely ends; neither hath Divine Juſtice ſpared others ſince, who have ſet themſelves to deſtroy poor innocent Chriſtians, meerly upon the account of their Religion, of which Hiſtories give many remarkable inſtances, and among the reſt theſe that follow. A Councillor of the Parliament of *Provence* in *France*, was ſo furious againſt the poor Proteſtants, that the ſooner to diſpatch them to the fire, he uſually ſtaid in the Judgment Hall from morning till night, cauſing his meat and drink to be brought him thither;

thither; but whilſt he was thus wickedly induſtrious in theſe Affairs, there began a little ſore to riſe upon his Foot, which at firſt was no more than if a Waſp had ſtung the place, yet increaſed ſo extreamly the firſt day with redneſs, and pain, that his whole foot was inflamed therewith, ſo that it was judged incurable, unleſs he would cut off his foot, and thereby ſave the reſt of his Body, which he not yielding to, the next day his whole leg was infected, the third day his thigh, and the fourth his whole body was inflamed, of which he preſently died, his Corps being all parched, as if roſted by a Fire; thus he that was ſo hot in burning poor Chriſtians was himſelf by the ſecret flame of Gods Wrath, burnt and conſumed to death, as if it had been by a fierce and tormenting fire. *Hiſt France, lib.*2.

XXXII. *John Meſnier*, Lord of *Oppede*, was another chief inſtrument againſt the Proteſtants in *France*, and led his murthering Army againſt them, where they committed ſuch horrid Cruelties, and Barbarities, as the moſt outragious Heathens in the world would have bluſhed at; inſomuch that abundance of complaints were made againſt him, and he accordingly ſummoned to appear perſonally before the Parliament at *Paris*, there to anſwer thoſe Murders, Extortions, Robberies, and other Villanies laid to his Charge; but being Convicted, and found Guilty thereof, he was not only releaſed, but reſtored to his former Eſtate; but though he eſcaped the hands of Men, yet he was overtaken by the hand of God; for when he was in the height of worldly proſperity and buſier than ever in perſecuting the diſtreſſed Proteſtants, even then a flux of blood came through his privy parts, which engendred a carnoſity, and thickneſs of fleſh therein, and thereby hindered his Urine, ſo that with horrible outcries; and raving ſpeeches, he gave up the Ghoſt; feeling as it were a burning fire, broyling his Intrails, from his Navil upwards, and an extream infection putrifying his lower parts, and beginning to taſt even in this life, as it were, that vengeance of Eternal Fire both in Soul, and Body, which is

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prepared for the Devil and his Angels *Hiſt. France.*

XXXIII. The Cardinal of *Lorrain*, a Principal Pillar of the Houſe of *Guiſe*, in *France*, and a crafty and cruel Perſecutor of the Proteſtants, as he was coming from *Rome*, with a deſign to ſtir up the Kings of *France*, and *Poland* utterly to root them out of their Dominions, it pleaſed God, for the deliverance of the Chriſtians, to ſtrike him ſtark mad at *Avignion* by the way, where he died in the flower of his youth; at the inſtant of whoſe death, there happened ſuch an horrible Tempeſt, that all the People ſtood amazed thereat. *Acts & Mon.*

XXXIV. *Felix*, Earl of *Wurtenburg*, one of the Captains of the Emperor *Charles* the Fifth, being at Supper at *Auſburg*, with many of his Companions, they breathed out horrible threatnings of what Cruelty they intended to exerciſe upon the poor Proteſtants, and the Earl ſwore before them all, *That before he died, he would ride up to his Spurs in the blood of the Lutherans*; but it happened the ſame night that vengeance overtook him, for he was ſtrangled, and choaked in his own blood before morning, and ſo he did not ride, yet bathed himſelf, not up to the Spurs, but up to the throat, not in the Blood of the *Lutherans*, but his own blood, and ſo miſerably ended his life. *Flacius Illyricus.* *John Martin* of *Piedmont*, continually boaſted how he would root out the Proteſtants, and in much Gallantry cut off a Miniſters Noſe of *Angrogne*, but immediately after, he himſelf was ſet upon by a Wolf, which bit off his Noſe, as he had abuſed the Miniſter, whereupon he grew mad, and died miſerably; which ſtrange Judgment was much diſcourſed of by all the Country round about, becauſe it was never known that this Wolf had done any hurt to any Man before. *Acts & Mon.*

XXXV. The Lord of *Reveſt*, who was Preſident of the Parliament at *Provence*, and by whoſe means many innocent Proteſtants were Martyred, was a while after put out of his Office, and returning to his own houſe, he was viſited with ſo dreadful a ſickneſs, accompanied with ſuch mad, and furious fits, that his Wife nor

Friends

Friends durſt never venture to come near him, and ſo like a furious Mad-man, he in a ſolitary inraged humor ended his wrerched Life. About the ſame time there happened a very ſtrange Judgment upon one *John Cranequin*, an Antient Lawyer of *Bruges*, who was ſo violent and furious in the Popiſh way, that he turned Promoter againſt the Proteſtants, informing *Ozy*, one of the curſed Inquiſitors againſt them, whereby many were taken and martyred: But Divine Juſtice ſtruck him with a very ſtrange Phrenſy, inſomuch that whatſoever his Eyes beheld, ſeemed in his Judgment to be crawling Serpents; and though all manner of means and Medicines were uſed for curing him; yea, though they uſed the help of wicked Conjuration and Sorcery, yet his Senſes were quite benummed, and he was bereaved of his Reaſon, and ſo miſerably died. *Beards Theatre.*

XXXVI. *John Morin*, a cruel Enemy to the Profeſſors of the Truth, who buſied himſelf continually at *Paris*, in apprehending and accuſing the Proteſtants, whereby he cauſed multitudes daily to be ſent to the High-Court of the Pallace: This Man himſelf ſoon after died in moſt grievous and horrible torture; and the Chancellor *Prat*, who gave out the firſt Commiſſions to deſtroy them, died ſwearing and blaſpheming the Name of God, his ſtomach being moſt ſtrangely gnawn in pieces, and conſumed with Worms. *Poncher*, Archbiſhop of *Tours*, purſuing with all violence the burning of the Proteſtants, was himſelf ſurprized with a Fire from Heaven; which beginning at his heel, could never be quenched, till one Member after another was cut off, whereby he miſerably died. *Gaſpard* of *Renialme*, one of the Magiſtrates of the City of *Anzers* in *France* having condemned certain poor faithful Souls to be burned, received ere he moved out of the place, the terrible Sentence of God's Judgment againſt himſelf, falling immediately into deſperation, and was led home to his houſe half diſtracted, where roaring out, *That he had condemned and deſtroyed the blood of the Innocent*, he preſently died. *French Hiſt.*

XXXVII.

XXXVII. *Lambert*, a Frier in *Leige*, a very cruel Perſecutor, & one of the bloody Inquiſitors for Religion, whilſt he was one day bitterly inveighing againſt the Proteſtants, he was on a ſudden, in the midſt of his Sermon, ſtruck ſpeechleſs, ſo that he was fain to be carried out of the Pulpit to his Cloiſter in a Chair, and was ſhortly after found drowned in a Ditch. *Albertus Pighius* (a great Enemy to the Goſpel, inſomuch that he was called *The Lutherans Scourge*) being at *Bulloigne*, at the Coronation of the Emperor, to behold the Pomp and Glory thereof, it happened that the Scaffold whereon he ſtood, fell down with the weight of the People, and *Pighius* came tumbling headlong amongſt the Guard that ſtood below, and fell upon the points of their Halberds, which ran quite thorow his Body; the reſt of the Company eſcaping without any great hurt. *French Hiſt.*

XXXVIII. In the Reign of King *Henry* the Eighth, one *Adam Damlip*, a very worthy Proteſtant Preacher, was condemned to be Executed as a Traitor, pretendedly, though in truth for nothing but defending the Chriſtian Religion againſt Popiſh Superſtitions: Now there was one Sir *Ralph Ellaker* Knight Marſhal of *Calice*, who was to ſee him Executed there, and was a very great Enemy to him, ſo that he would not permit him to make any Confeſſion of his Faith, nor the Cauſe for which he died, but ſtill cryed out to the Hangman, *Diſpatch the Knave; make an end*; not ſuffering him to ſpeak a word in his own defence, nor clear himſelf from the Treaſon with which he was charged, but not proved againſt him; yea this bloody wretch ſwore, *That he would not ſtir till he ſaw the Traitors heart out.* A while after there happened a ſkirmiſh between the *Engliſh* and *French*, at *Bulloigne*, where this Sir *Ralph* was ſlain, with divers others, whoſe death only ſufficed not his Enemies; for after they had ſtripped him ſtark naked, they cut off his Privy Members, and pluckt the heart out of his body, and ſo left him a terrible Example to all mercileſs and bloody Men; for there was no cauſe ever known, why they ſhould uſe him ſo, more than the reſt, but only to

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diſcover the Juſt Judgment of Heaven upon him. *Beards Theatre.*

XXXIX. *James* the Fifth King of *Scotland*, by the Inſtigation of the Popiſh Biſhops, was a great Perſecutor of the Proteſtants, (the Light of the Goſpel breaking forth in his time) and gave Commiſſion to Sir *James Hamilton* his Treaſurer, to proſecute all Perſons which ſhould be found guilty of Hereſie, and to inflict puniſhments upon them, the King being alſo heard to ſay, *That none of that ſort ſhould expect any favour at his hands; nay, not his own Sons, if they ſhould be found guilty:* But this continued not long; for Sir *James Hamilton* was accuſed of a Deſign againſt the King's Life, for which he was ſhortly after Executed: And a War afterward breaking out with *England*, the King found his Nobility very averſe in aſſiſting him therein, which much diſcontented him: Theſe thoughts, with ſome fearful Viſions which he had by night, much terrified him, and altered his Mind from thoſe Extremities which the Clergy had put him upon: For one night as he lay at *Linlithgow*, it ſeemed to him that *Thomas Scot*, Juſtice Clerk, came to him a with Company of Devils, crying, *Woe worth the day that ever I knew thee, or thy ſervice: for ſerving thee againſt God, and againſt his Servants, I am now Judged to Hell Torments:* Hereupon awaking, he called for Lights, and cauſing his Servants to ariſe, he told them what he had heard and ſeen: The next morning by break of day, word was brought him, that the Juſtice Clerk was dead, which fell out juſt at the ſame time, when the King found himſelf ſo troubled, and almoſt in the ſame manner; for he died in great terrour of mind, often repeating theſe words; *By the Righteous Judgment of God I am condemned*; and the manner of his death anſwering the King's Dream ſo exactly, made it yet more terrible to him. Another Viſion he had in the ſame place, not many nights after, which did more affright him; for whilſt he lay ſleeping, he thought that Sir *James Hamilton*, whom he had cauſed to be Executed, came to him with a drawn Sword in his hand, and therewith

with cut off both his Arms, threatning alſo within a ſhort time to return, and to deprive him of his Life; with which he awaked and as he lay muſing what this Dream ſhould ſignifie, news was brought him of the Death of his Two Sons, *James* and *Arthur*; the one dying at St. *Andrews*, and the other at *Sterling*, at one and the ſame hour. The next year, which was 1542. being overwhelmed with grief, he died at *Faulkland*, in the Thirty ſecond year of his Age; a little before he died, he had word brought him that his Queen was delivered of a Daughter, whereupon he burſt forth into a paſſion, ſaying, *It came with a Laſs* (meaning the Crown) *and will go with a Laſs; Fie upon it.* Spotſwoods *Hiſtory of* Scotland.

XL. *Drabonira* Queen of *Bohemia*, was an implacable Enemy to the Chriſtians, and cauſed many of them to be ſlain; but as ſhe happened to paſs over a place, where the Bones of ſome godly Miniſters (who had been martyred) lay unburied, the Earth opened its mouth, and ſwallowed her up alive, together with the Chariot wherein ſhe was, and all that were in it: which place is to be ſeen before the Caſtle of *Prague* to this day. About the year 1483, ſome Popiſh Biſhops in *Bohemia*, ſtirred up the Queen, who was then great with Child, to move King *Uladiſlaus* her Huſband, ſeverely to puniſh the *Piccards*, as the Proteſtants were then called; and the Queen much pleaſed her ſelf in thinking what grateful Spectacles ſhe ſhould have, when ſhe ſhould ſee ſome of them burnt, ſome beheaded, and others drowned in the River: But it pleaſed God, before ſhe could ſee it effected, ſhe fell in Travel, and could by no means be delivered of her burden; whereupon the Phyſicians adviſed, that the Child ſhould be cut out of her Womb; which being done accordingly, the Child lived, but the Mother died. Two years after the Biſhops by their Importunity prevailed with the King to uſe ſharp Remedies againſt this growing Religion: whereupon an Edict was drawn up, *That all the* Piccards, *or Proteſtants, without diſtinction of Age, Sex*

or Quality, ſhould be murdered. This Edict was brought to the Aſſembly of the States at *Prague*, to be confirmed by them; Many of the Nobles oppoſed it, but by ſubtilty of the Chancellor, and his bloody Aſſociates, it was at laſt carryed by the *Major* part. The Chancellor, as he returned from the Parliament, viſited a Nobleman of his Acquaintance, and there with great rejoycing told him what was concluded againſt the Proteſtants: The Nobleman having a Servant by, who was a great favourer of them, aſked him how he liked this Decree? The Servant anſwered; *That all Parties were not agreed:* the Chancellor ſuſpecting ſome Conſpiracy, aſked him, *who durſt oppoſe the States of the Kingdom?* The Servant ſaid, *There is one in Heaven, who if he were not preſent at your Councils, you have but conſulted in vain:* The Chancellor replied, *Thou Knave, thou ſhalt find that, as well as the reſt of you*; and ſo riſing up in a fury, immediately a Carbuncle aroſe upon his foot, which turned to a Diſeaſe called *Ignis Sacer*, of which he died ſoon after in much miſery. *Clarks Martyr.*

XLI. Another who was very forward in promoting this Decree, in his return homeward, as he was alighting out of his Chariot to make water, ſtruck his Privy Member on a ſharp Nail that was in the Boot, whereby, as he fell forward, he drew out his Guts and Entrails along with him, and not long after gave up the Ghoſt, Another Nobleman who promoted this cruel Decree, as he was Hunting, his Horſe threw him, and one of his Arrows ran into his Thigh, and came out at his Loins, whereby he died a very painful death. The year after, two *German* Tradeſmen were apprehended at *Prague*, and by the Monks accuſed of *Lutheraniſm*, for which they were condemned, and burnt: One of their Chief Perſecutors was ſo violent againſt the Proteſtants, that he wiſhed they were all hanged, burnt or beheaded by his hands, but it pleaſed God in his juſt Judgment, that ſhortly after all theſe evils fell upon himſelf; for being exceedingly in debt, for very trouble and vexation he went and hanged himſelf; and when his Friends

had

had privately buried him; the common people hearing of it, digged up his Carkaſs, and threw it out, and by the Magiſtrates command, it was ordered to be burnt; but when the wood was conſumed, and the Body only ſcorched, one came and cut off his head, *Clerks Martyr.*

XLII. Neither has Almighty God failed to ſhew his diſpleaſure againſt wicked Perſecutors in our own Country; eſpecially thoſe in bloody Queen *Maries* Reign; of which we ſhall only collect ſome few. *Alexander* the Keeper of *Newgate*, was a cruel Enemy to thoſe that lay there for Religion and uſed to go to bloody *Bonner*, *Story*, *Cholmly*, and the reſt, crying out, *Rid my Priſon, Rid my Priſon; I am too much peſtered with theſe Hereticks:* the wretch dyed a miſerable death, his Body being ſo ſwoln, that he was rather like a Monſter than a Man, his Intrails alſo were ſo rotten, that none could abide the ſtink of them; his Son *James*, to whom he left a great Eſtate ſoon waſted it all, ſaying in a jeer, *Ill gotten, ill ſpent*; and as he went through *Newgate-Market* he fell down dead; *John Peter*, Son in Law to this *Alexander*, an horrible Blaſphemer, who uſed upon every occaſion to ſay, *If it be not ſo, I pray God I may rot before I die*; he was likewiſe very cruel to the poor Chriſtians in Priſon, but Divine Juſtice met with him for all; for his Body rotted away by peice-meal, and ſo he died miſerably. *Robert Baulding*, as he was apprehending *William Seaman* the Martyr, was ſtricken with Lightning, and thereupon pined away, and died. *Ralph Lardin*, the Betrayer of *George Eagles*, was afterward Arraigned and hanged; as he ſtood at the Bar, he ſaid publickly, *This is juſtly fallen upon me, becauſe I betrayed the Innocent blood of that good and juſt man*, George Eagles, *who was condemned by my means, and I ſold his blood for a little mony*; The like vengeance of God fell upon *Richard Petto*, and Juſtice *Brown*, both cruel Perſecutors of *George Eagles*; one *Dale*, a Promoter, and Perſecutor, was eaten up of Lice, and dyed. Dr. *Dunning*, Chancellor of *Norwich*, a bloody Perſecutor in Queen *Maries* days, was ſuddenly taken ſitting in his Chair, and dyed. Dr *Berry*, Commiſſary of *Norfolk*, another bloody Perſecutor.

as,

as he was walking with one of his Concubines, fell down ſuddenly with an heavy groan, and never ſtirred after. A Perſecuting ſuffragan of *Dover* having been with Cardinal *Pool* for his bleſſing, coming out of the Cardinals Chamber, fell down ſtairs, and broke his Neck. *Acts & Monu.*

XLIII. Biſhop *Thornton*, a cruel Perſecutor, as he was looking upon his Men at Bowls, fell ſuddenly into a *Palſy*, and being carried to his bed, and bid to remember the Lord; *yea ſo I do*, ſaid he, and *my Lord Cardinal too*, and ſo he dyed. Dr. *Jefferies*, Chancellor of *Salisbury*, a wretched Perſecutor, having appointed to call before him 90 Perſons to examine them by Inquiſition, the day before looking upon his Buildings, fell down dead. Sir *Thomas More*, Lord Chancellor of *England*, was a ſworn Enemy to the Goſpel, & a profeſt Perſecutor by Fire, and Sword, of the Proteſtants, and as if he deſigned thereby to grow famous, and get renown, he cauſed a Sumptuous Tomb to be erected, whereon to eternize the memory of his Cruelty, he cauſed among other worthy deeds, this principally, to be Ingraven thereon. *That with all his might he had perſecuted the Lutherans*, but it fell out contrary to his expectation, for being Accuſed, Condemned, and Executed for High-Treaſon, his Head was taken off, and his Body found no other burial, but the Gibbet. *Beards Theatre.* Theſe and many more ſuch examples are recorded by Mr. *Fox* in his *Acts & Monuments*, which makes good that of the Pſalmiſt, *God hath prepared for the Wicked the Inſtruments of Death, he ordaineth his Arrows againſt the Perſecutors*, Pſal. 7. 13.

If the Reader deſire to know more of the Cruelties of the Papiſts in all Countries for above ſix hundred years paſt, and Gods judgments upon them, he may find it at large in a little book, called the Proteſtant Schoolmaſter, *of a ſhilling price, and ſold where this Book is to be had.*

CHAP.

CHAP. V.

Fearful Judgments upon Cruel Tyrants, Murderers, and other notorious and debauched Perſons, with the wonderful diſcovery of ſeveral Murders, &c.

IT appeareth in Hiſtory that there have been a multitude of proud, cruel, and vicious Princes, and Governours in former Ages, who have thought that their Will ought to be their Law, and have gloried in Tyrannizing over their poor Subjects, however it hath pleaſed the Divine Majeſty many times to diſcover his abhorrence and deteſtation of ſuch practices, by his ſevere Judgments upon the Actors thereof: It is likewiſe as plain that God Almighty, as well to declare his deteſtation of that crimſon ſin of Murther, as to beget and retain in us a horrour thereof, hath moſt vigorouſly imployed his Providence by ſtrange, and miraculous ways, to bring to light deeds of darkneſs, and to drag the bloody Authors of them out of their greateſt privacies, and concealment, to condign puniſhment; it were an infinite Labour to trace the ſeveral footſteps of Divine Providence in this matter; neither hath Luſt, Revenge, and other notorious enormities, eſcaped Gods Juſtice many times in this world, as by the following relations it doth remarkably appear.

I. *Ptolomeus Piſco*, one of the Kings of *Ægypt*, cauſed his own Son *Memphites* (whom he had begot of his Wife & Siſter *Cleopatra*) to be ſlain, and then commanded his Head, Hands, and Feet to be cut off, and to be ſhut up in a curious Casket, made for that purpoſe, and ſent them to his Mother, as a preſent upon his Birth-day; and when afterward he perceived that by his barbarous Tyranny he

K. Hen. 2. whipt by the Popes Order pa. 88

Q: Bohemia swallowed up alive. pa. 112.

he was grown odious to all his Subjects, to prevent the danger thereof, he caused a School where most of the Children of the Nobility, and others were educated, to be beset, and incompassed round with fire, and men with drawn Swords, and then suddenly assaulted them, whereby they were all destroyed, not one of them escaping; but that which he thought to be his refuge, proved his ruine, for the People were so extreamly incensed with this cruel Act, that with an unanimous consent they fell upon him, and tore him to pieces. The like, if not greater Cruelty was practised by a Woman, one *Cycenis*, the Daughter of *Diagoides*, King of *Thrace*, who took great delight in beholding living men cut in the middle, and invited Parents to feast upon their own murthered Children, cookt and dresst several ways, but she was afterward deposed from her Government, and her Inhumanities were so hateful, that none of her Subjects would relieve her, whereby she was famisht to death, and dyed of hunger. *Vitaldus*, Prince of *Lithuania*, studied divers sorts of Tortures and Torments for men, whom upon every slight occasion he condemned to death; among the rest he would command them to be sowed up in Bear-skins, and then made it his sport to behold them torn in pieces with fierce Mastives; in all his warlike expeditions, he carried continually a Steel-bow, ready bent, and if any Souldier happened but to step out of his Rank, he instantly stroke him dead with an Arrow, glorying to himself that he was so good a marksman; but after these, and abundance of other Cruelties, he that delighted to see men die like Bears, was himself in the end torn in pieces with wild Wolves, being requited much in the same manner as he had exercised Barbarities upon others. *Beards Theatre.*

II. The Tyrant *Periander* usurped the Government over *Corinth*; after he had murdered the Principal men of the City, he put to death his own Wife, to content and please his Concubine; nay, he was so execrable, as to lye with his own Mother; he banished his Natural Son, and caused many Children of his Subjects to be

guelded. Finally, he committed all manner of Villanies, which he was ſenſible had made him abhorred of his People; and therefore fearing that ſome miſerable and monſtrous death would be inflicted on him, and that he ſhould not be buried: He gave Order to two of his ſtouteſt Souldiers, that they ſhould ſtrictly guard a place by him appointed, and not to fail to kill the firſt that came in their way, and to bury his body, being ſlain: Now the firſt that met them was himſelf, who offered himſelf to them without ſpeaking a word, and was therefore immediately killed, and afterward buried by them: Theſe two were ſoon after encountred by four others, whom he had likewiſe appointed to kill them, as they had done him, which they performed accordingly. *Sabellici opera.*

III. In the year 830. *Popiel* the Second King of *Poland*, careleſs of matters of State, gave himſelf over to all manner of Diſſoluteneſs and Debauchery, ſo that his Lords and People ſcorned and deſpiſed him: He fearing therefore that they would ſet up one of his Kinſmen in his ſtead, by the advice of his Wife, whom he furiouſly loved, feigned himſelf ſick, and ſent for all his Uncles Princes of *Pomerania* (being twenty in number) to come and ſee him; whom lying in his Bed, he earneſtly deſired, *That if he chanced to die, they would make choice of one of his Sons to be King*; which they willingly promiſed, in caſe the Lords of the Kingdom would conſent thereunto. The Queen enticed them all, one by one, to drink a Health to the King; which as ſoon as they had done, they took their leaves: But they were ſcarce got out of the King's Chamber, before they were ſeized with intolerable pains, by the corroding of the Poiſon wherewith the Queen had intermingled their Drink; & in a ſhort time they all died. The Queen gave it out as a Judgment of God upon them, for having conſpired the death of the King, and proſecuting this Accuſation, cauſed their bodies to be taken out of their Graves, and caſt into the Lake *Goplo*, over a City called *Cruſphitz*: But by a miraculous Transformation, an innumerable com-

company of Rats and Mice did ruſh out of thoſe Bodies, which gathering together in crouds, went and aſſaulted the King, as he was with great Jollity feaſting in his Pallace: The Guards endeavoured to drive them away with Weapons and Fire, but all in vain: The King perplexed with this extraordinary danger, fled with his Wife and Children into a Fortreſs, that is yet to be ſeen in that Lake of *Gopło*, whither he was purſued with ſuch a number of theſe creatures, that the Land and the Waters were covered with them, and they cryed and hiſſed moſt fearfully; they entred in at the Window of the Fortreſs, having ſcaled the Walls, and there they devoured the King, his Wife and Children alive, and left nothing of them remaining; by which means all the Race of the *Polonian* Princes was utterly extinguiſhed; and *Pyaſt* a Huſbandman at the laſt was elected King. *Heylins Coſmography.*

IV. *Hatto* the Second Duke of *Franconia* (Sirnamed *Bonoſus*) Abbot of *Fulden*, was Choſen Archbiſhop of *Mentz* in 968. at which time was a grievous Dearth, and the Poor being ready to ſtarve for want of food, he cauſed great companies of them to be gathered together, and put into Barns, pretending that they ſhould receive Corn, and other Relief; but he cauſed the Barns unmercifully to be ſet on fire, and the Poor People to be miſerably burnt therein, ſaying withal, *That the Poor were like the Rats and Vermine, who did eat up the fruits of the Land:* But not long after an Army of Rats gathered themſelves together, no man can tell from whence, and ſet upon him ſo furiouſly, that into what place ſoever he retired himſelf, they would come and fall upon him; if he climbed on high into Chambers, they would aſcend the Wall, and enter at the Windows, and other ſmall chinks and creviſes; the moremen attempted to deſtroy them, the more outragious they ſeemed, and the more to increaſe in number. The wretched Prelate ſeeing he could find no place by Land ſafe for him, reſolved to ſeek ſome refuge on the Waters, and got into a Boat to convey himſelf to a Tower in the midſt of the *Rhine*, near a little City called

Bingen; but the Rats threw themſelves by innumerable heaps into the *Rhine*, and ſwum to the foot of the Tower, and clambering up the Wall, entred therein, and fell upon him, gnawing and biting, and throtling, and tearing, and tugging him moſt miſerably, till he died. This Tower is yet to be ſeen, and at this day called *Rats Tower*. It is alſo remarkable, that whiles the Archbiſhop was yet alive, and in perfect health, the Rats gnawed and razed out his Name written, and painted upon many Walls. *Heylins Coſmog.*

V. *Cleavchus*, after he had put to death the greateſt part of the Nobility, and men of chiefeſt Account in the City of *Heraclea*, uſurped a Tyrannical Authority over them; and amongſt other horrid Cruelties and Enormities, he conſtrained the Widdows of thoſe whom he had murdered, to marry thoſe Villains his followers, whom he allotted to them; inſomuch that many with grief and anger killed themſelves. Now there were two Perſons of a ſtout and couragious Temper, who pitying the miſerable condition of their Country, were reſolved to venture their Lives to deliver the miſerable People out of his wretched hands; whereupon they came accompanied with fifty others of the ſame mind and reſolution, pretending as if they would have him decide a private Quarrel between them; but as ſoon as they had opportunity, they all joyntly fell upon the Tyrant, and with their Swords hewed him to pieces, even in the very midſt of his Guards. *Beards Theatre.*

VI. *Andronicus* was one of the moſt cruel Tyrants that ever lived; for he exceeded in all kind of wickedneſs, as Ambition, Murder, Adultery, Inceſt, and the like. He was ſo treacherous and diſloyal, that he traiterouſly murdered the Son and Heir of *Emanuel* the Emperour, cauſing him to be tyed up in a Sack, and ſo drowned in the Sea: After which he by violence took poſſeſſion of the Empire of *Conſtantinople*, and like a ſtrong Thief, ſeized upon that which was none of his own: Having thus attained his deſire, he began to rage and rave, committing all manner of Villanies and Debaucheries; raviſh-

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ing Women, and Virgins, and afterward giving them to his Pimps and Ruffians, to be abuſed; yea he committed a Rape upon one of his own Siſters; and to ſecure himſelf in this Tyrannical Eſtate, he murdered moſt of his Nobility, and all others that had any ſhew of Civility or Honeſty, living altogether by Robbery and Extortion; whereupon his Subiects, tyred out by the multitude of Evils which he daily committed, were no longer able to endure his vile Outrages and Indignities, and therefore riſe up againſt him, and after beſieging him for ſome time, they at laſt got him into their hands, whom they uſed with as much cruelty as he had exerciſed upon them: For having degraded him and deſpoyled him of all his Imperial Ornaments they pluckt out one of his Eyes, and then ſet him upon an Aſs with his face to the Tayl, which he held in his hand, inſtead of a Scepter; and a Rope about his Neck, inſtead of a Crown: in this attire and order they led him through all the Streets of *Conſtantinople*, the people ſhouting, and reviling him on all ſides, ſome throwing dung, others dirt and ſpittle upon him, and Women their Chamberpots upon his Head; laſtly he was carryed to the Gallows, and there hanged. *Beards Theatre.*

VII. *Pyrrhus*, King of *Epirus*, was a reſtleſs Tyrant, his whole delight was in Murder and Bloodſhed, but at laſt having cunningly gotten into the City of *Argos*, whilſt the Citizens made head againſt him, he was hurt with a Pike; whereupon he fell upon him that hurt him, who was a Perſon of a mean condition, whoſe Mother a poor old Woman, was at that time got upon the top of a Houſe to ſee the Fight, and perceiving that it was her Son whom *Pyrrhus* aſſaulted, ſhe was ſo affrighted to ſee him in that danger, that ſhe took a Tyle, and with both her hands threw it at *Pyrrhus*, which glancing upon his Helmet, break his Neck bone, and ſlew him, *Plutarchs Lives.*

VIII. *Ariſtippus* a Tyrant of *Argos*, left not an Enemy alive in the City, and had *Antigonus*, a Potent Prince for his Friend, yet was he ſo fearful, that he kept a great

guard of Souldiers continually about him, cauſing them to watch night and day, and to lie about his Pallace in the Cloiſters and Galleries adjacent; after Supper he uſed to turn all his Men out of doors, and then ſhutting his Court Gates to him, he locked himſelf up only with his Concubine in a little high Chamber, with a Trap door, ſetting his bed every night over the door, as one that was continually afraid of his life; and when he was got up into his Chamber, his Concubines Mother uſed to take away the Ladder, and to lock it up in another Chamber till the next morning, yet notwithſtanding all this extraordinary care and cautiouſneſs, his Enemies broke in upon him, and ſlew him. *Plutarchs Lives.*

IX. *Alexander* a Tyrant in *Theſſaly*, was of ſo cruel a diſpoſition, that he neither regarded Reaſon, nor Juſtice toward any; for he cauſed ſome to be buried alive, others he put into the ſkins of Bears, and wild Boars, and then ſet his Hounds upon them, and one day as the Inhabitants of a certain City in League with him, were aſſembled together in Council, he cauſed his Guard to incloſe them round ſuddenly, and to kill them all, not ſparing the very Infants; he conſecrated the Dart, wherewith he had ſlain his Uncle, and crowned it with Garlands, calling it the *Happy Killer*. Being one time at a Tragedy, where the miſeries of *Hecuba*, and *Andromache* were repreſented, he could not forbear weeping, and therefore went out of the place, leſt it ſhould be obſerved by the People that he pitied theſe feigned ſorrows, who never had any compaſſion for the multitude of Citizens whom he had cruelly murdered; now though this Tyger was continually guarded with Troops of Souldiers, who kept watch about his Body night and day, and had alſo a moſt furious Dog conſtantly waiting on him, who was unacquainted with any but himſelf, his Wife, and one Servant who gave him his meat, and was tyed to his Chamber door every night; yet vengeance found him out, for by his Wifes means he was killed, who taking away the Stairs of his Chamber, let in three or four of her own Brethren, with whom ſhe had conſpired

ſpired to murther him; who finding him faſt aſleep, one took him by the heels, and another by the hair of the head, and wrung his neck behind, the third thruſt him through with a Sword, ſhe all this while giving them light to diſpatch their buſineſs; the Citizens of *Phœnes* having notice hereof, got the dead body, which they drew about the Streets, and having kicked, abuſed, trampled upon it, and drawn it through the mire and dirt, they threw it out to be devoured of the Dogs; ſo odious was the remembrance of his Tyranny among them. *Plut. Lives.*

X. *Nero*, that Monſter of Men was well educated under *Burrhus*, and *Seneca*, and for the firſt five years behaved himſelf very well, ſo that *Trajan* uſed to ſay, *That all the Emperors came ſhort of* Nero's *firſt five years*; but afterward he fell into all manner of Wickedneſs and Debauchery; his manner was to come into the publick Theaters, and there to ſpend ſome days in ſinging, and he ſcarce took delight in any thing ſo much as the applauſe of the Vulgar, and the Crowns which they gave him for his ſinging, and playing on the Harp. At other times he would have them come and ſee his ſkill & dexterity in driving of Chariots; at *Naples* he came with his Harp into the publick Theatre, afterward he uſed publickly to ſing at *Rome*, and *Athens*, and would not ſuffer any to depart out of the Theatre, whil'ſt he was ſinging, what neceſſary occaſion ſoever they had, inſomuch that Women with Child were ſometimes delivered in the Theatre; and others being tyred with hearing, and commending him, the doors being ſhut, would get over the walls, or ſeem to be dead, that they might be carried out; he cauſed his Statue to be made in the habit of an Harper, and all his Coin with the like; he exerciſed his Luſt, Luxury, Covetouſneſs, and Cruelty at firſt privately, but ſoon after more openly; when it began to be dark, he would go to the Taverns, and Victualling-Houſes, and run about the Streets, doing miſchief to many, by beating and abuſing them, and ſometimes if they reſiſted, throwing them into Privies; ſometimes he would break open Shops, and rob them, and in his quarrels

reis often endangered his life; he was once beaten to death almoſt by a man, whoſe Wife he had abuſed, after which he had Tribunes following him at a little diſtance; he uſed to lengthen out his Feaſts from the midſt of the day, to the midſt of the night, and would oftentimes ſup in publick, being attended with the moſt famous Whores, and Women Pipers about the City: He was given to Sodomy, and cauſed the Genitals of a Boy called *Sporus*, to be cut off, and endeavoured to have made him a Woman, cauſing him to be dreſſed, and brought to him like a Bride; whereupon one merrily ſaid, *That it had been well for the world if* Nero's *Father had had ſuch a Wife:* He committed Inceſt with his own Mother *Agrippina:* He cauſed one *Pythagoras* to marry him, as he himſelf had married *Sporus:* He invented ſuch Beſtialities to be committed by Men and Women, as are not fit to be named: He murdered his Wife *Octavia*, by whom he had the Empire, and ſoon after married *Poppæa Sabina* (whom he took from her Huſband a *Roman* Knight) and loved her dearly; yet when ſhe was great with Child, he coming home late one night from his Chariot-driving, and ſhe blaming him for it, he ſo kicked her on the Belly, that he killed her: He was of a moſt cruel and bloody diſpoſition; he haſtened the death of *Claudius* by Poiſon, which he would often boaſt of afterward, and exceedingly rail againſt him, though he received the Empire from him; before which *Agrippina* his Mother went to an Aſtrologer, to know the fortune of her Son *Nero*, who told her, *He ſhould be Emperour, but he ſhould be the death of her*; to which ſhe replied, *Let him kill me, ſo he does but Reign:* The firſt part of the Prognoſtication ſhe ſaw accompliſhed, and the laſt now followed; for having attempted by Poiſon, and divers other waies, to take away her life which did not ſucceed, he ſent a Centurion to murther her; *Agrippina* ſeeing him coming toward her with his drawn Sword, took up her cloths, & expoſed her naked Belly to him, bidding him *ſtrike that, ſince her womb had brought forth ſuch a Monſter into the world.* After ſhe was ſlain, *Nero* came to view her naked Body and

and her wounds, and without any concernment, villanously said, *I did not think I had been born of so beautiful a Mother*: He then caused her womb to be ript up, that he might see the place wherein himself had lain: After which horrid fact he was continually tormented with the sting of his own conscience, and protested, *That his Mother often appeared to him with burning Torches, lashing him for that cruel Murder*; yet he still continued his cursed Butcheries: He murthered his Aunt *Domitia*, and because *Antonia* the Daughter of *Claudius*, refused to marry him, he caused her to be slain, pretending that she went about to make some Innovations in the State. He hired Conjurers to lay the Ghost of his Mother: He caused *Crispinus* his Son-in-law by *Poppæa*, to be drowned as he was fishing: He slew many others who by blood & affinity were near to him: He murthered *Aulus Plancus* a young man, after he had by violence committed Sodomy with him: He forced his Master *Seneca* to murther himself, though he had often sworn to him he would not do it; and that he would sooner perish himself, than do him any hurt; and he sent Poison to his other Master *Burrhus*. Divers of his Rich Freed men, and other Old men, who had helped him to the Empire, and favoured him therein, he murdered, by mixing Poison either in their meat or drink: Neither was he less cruel to others, especially after two Conspiracies were discovered against him; and some of the Conspirators confessed the Fact, saying, *That they knew not how otherwise than by his death, to free him from all that wickedness wherewith he had defiled himself*. And *Nero* asking *Sulpitius Aper* a Centurion, why he conspired against him, he answered, *Because I knew not how by any other means to do thee a kindness*: After this he raged more extreamly against all sorts of Persons, setting no bounds to his Cruelty, but murthering whom he pleased: He gave not above an hours space to any of those whom he commanded to kill themselves to prepare for death, and had Chirurgions ready to cut all their veins, if they made any delay; His Profuseness and Prodigality answered his Cruelty:

for it was without all meaſure, ſaying often, *That thoſe who proportioned their Expences to their Incomes, were ſordid and covetous, and that they only who moſt profuſely and prodigally waſted their Eſtates, were magnificent and praiſe-worthy:* He never put on the ſame Apparel twice; He was very extravagant in coſtly Buildings, and when his Treaſury was exhauſted, he endeavoured by Rapine and Forgeries to enrich himſelf. He never conferred an Office upon any man, but he would ſay to him, *Thou knoweſt what I want, let us make it our buſineſs that none may have any thing but our ſelves.* He took the curious and coſtly Images of the Heathen Gods of Gold and Silver out of the Temple, and ſold them; and as he ſpared not men, ſo neither did he ſpare the City of *Rome*; for being diſpleaſed with the Building, narrowneſs, and crookedneſs of the Streets, he ſent ſome Villains, who made it their buſineſs to run up and down, and ſet the City on fire, and whilſt it was all in a flame, he went up to the top of *Mæcenas* his Tower, to feed his Eyes with that pleaſant ſight, and in a Players Habit tuned his Harp and ſung a ſong of the burning of *Troy*, and when he afterward heard how ill he was ſpoken of for this Act, he raiſed a Report, that it was done by the Chriſtians, and thereupon uſed all manner of Cruelty toward them, and expoſed them to the fury of the People, who horridly tormented them, as if they had been common Burners and Deſtroyers of Cities, and the deadly Enemies of Humane Society: Yea, *Nero* himſelf cauſed ſome of them to be cloathed in wild Beaſts skins, and torn to pieces with Dogs; others were crucified, ſome he made Bonfires of to light him in his night ſports: In brief, ſuch exquiſite Torments he put them, to as cauſed their Enemies themſelves to pity them; and whereas *Tiberius* uſed to ſay, *After my death let the World be deſtroyed by Fire, Peſtilence, Famine*, &c. *Yea*, (ſaid *Nero*) *let it be deſtroyed in my Life time, that I may be a ſpectator of it.* But Almighty Juſtice at laſt overtook him; for being adjudged by the Senate to be *an Enemy to Mankind*, it was condemned to be whipt to death through the ſtreets of *Rome*, and all his Armies and Forces forſaking him

him, to avoid this ſhameful, and ignominious death, he fled and hid himſelf among Briers and Thorns, and being weary of his life, deſired ſome of his Attendants to kill him, which they refuſing, he cryed out, *I have neither a Friend, nor an Enemy, miſerable man that I am*, and thereupon threw himſelf into a Pit four foot deep, and there deſperately ſlew himſelf, *Sueton.*

XI. *Tigellinus*, one of the Captains of *Nero's* Guard, had been a principal abettor, and encourager of him in his Tyrannies, and the chief cauſe of the death of many great Perſonages in *Rome*, enriching himſelf with their ſpoils, and the Robberies he committed; After the death of *Nero*, (whom in his extremity he forſook) he plunged himſelf, & wallowed in all manner of filthineſs and debauchery; now though he was worthy of a thouſand deaths for his Cruelties toward many worthy Citizens, yet by bribing ſome of the chief Favourites of the ſucceeding Emperor *Galba*, he eſcaped being queſtioned; but as ſoon as *Otho* was inſtalled in the Empire, his deſtruction ſoon followed, for to gratify the *Romans*, *Otho* ſent to apprehend him, who was then in his Banquetting Houſes in the Fields, rioting and ſporting with his Harlots, and finding himſelf thus ſurprized, and that he had no way to make his eſcape, though he had prepared Boats on purpoſe to carry him away in any danger; and not being able to bribe the Meſſenger ſent to take him, though he offered him great rewards, he intreated only the favour to ſhave his beard before he went, which being granted, he took a raſor, and inſtead of ſhaving, cut his own throat, *Beards Theatre.*

XII. *Antonius Heliogabalus*, Emperor of *Rome* was infamous for Cruelty, Gluttony, Luſt, and all manner of wickedneſs, and his death was anſwerable to his life; he had his name from an Idol of the Sun, whoſe Prieſt he had been in *Syria*, and being exceeding rich, by his profuſe gifts to his Souldiers, he procured himſelf to be choſen Emperor, and ſending Meſſengers thereof to *Rome*, he was by the Senate accepted; ſuch was the luxurious pomp of this Beaſtly Emperor, that he uſed Balm in his Lamps,

Lamps, and filled his Fishponds with Rose-water; his Garments were of the finest Gold, and the most costly Silk, his Shoes glistered with precious stones, curiously ingraven, he was never two days served with one kind of meat, nor wore one Garment twice, he doted exceedingly upon his Mother, with whom he committed Incest, and did all by her appointment, and was the first that brought a Woman into the Senate, causing his Mother to sit in one of the Consals Seats; he erected a Senate of Women, wherein many ridiculous Laws were made; he exercised all manner of filthiness in his Palace, and exceeded all that went before him in Lust and Uncleanness, and being unapt by nature for the act of Generation, he would turn himself into a Woman, and sought through the world for those who were most prodigious for Debauchery, that they might exercise their Lust upon him; he had some days at Dinner the Brains of Estriches, another time the Tongues of Popinjays, and other singing Birds; when he was near the Sea, he would never eat Fish, but in places far distant from the Sea, his House was served with the most delicate Fish, his Table was furnished with seven thousand Fishes, and five thousand Fowls at one Supper; in his progress he was usually attended with six hundred Chariots; he cruelly Sacrificed young Children, and conferred the best Offices upon the most debauched Persons, as Bawds, Fidlers, Players, and the like, in a word he was an utter Enemy to all honesty and Sobriety; and when he was foretold by his Astrologers, and Sorcerers, that he should die a violent death, he provided Ropes of Silk to hang himself, swords of Gold to stab himself, and strong Poysons in Jacinths, and Emeraulds to poyson himself, if he should on a sudden be forced thereto; he likewise made an high Tower, and covered the floor with Plates of Gold inlaid with precious Stones, and underneath the window the ground was covered with Sands of Gold, from whence he might throw himself down, if he were persued of his Enemies; but notwithstanding all this Provision, Divine Vengeance would not suffer him

him to dye as he desired, for his Souldiers abhorring his filthy carriage, they went to seize on him, upon which he fled into an house of Office, where they slew him, and because the Privy was not big enough to receive his body, they dragged him through the Streets of *Rome*, crying out, *Behold a Whelp of Cruel, and Insatiable Lust*, and then threw him into the River of *Tyber*, fastning a great stone to him, that he might be seen no more. *Suetonius Hist.*

XIII. *Caligula*, another *Roman* Emperour, began to shew his Cruelty to his own kindred as soon as he was setled in the Empire; disinheriting, and then slaying *Tiberius*, who was Co-heir with him; he compelled his Father in Law to murder himself, envying his Nobility, Virtues, and Affinity to him; his Adulteries were most abominable; abusing betrothed Virgins, and Married Wives, whom after he had defiled he hated, and abhorred, he abstained not from the most Illustrious, and Noble Women; he caused his Grand-mother to kill her self for reproving him for his wickedness, and accused his two Sisters, with whom he had committed Incest for Adulteresses, and Conspirators against him, and therefore banished them; he caused the head of the Image of *Jupiter* to be taken off, and his own put in the place; he built his Pallace as far as the Market place, and set up the Images of *Pollux and Castor* at his door, and oft standing between them, would cause all that passed by, to worship him as a God, and some of his flatterers called him *Jupiter*; he caused a Temple to be built for his God-head, and had Priests and Sacrifices; he used all sorts of Magistrates scornfully, and irreverently, he would reach forth his Hands, and his Feet to the Senators to be Worshipped, and those who had this favour, must publickly thank him for it in the Senate; some of the Senators he privately murthered, and yet would have them called for, as if they had been living, and a few days after would declare that they had murdered themselves; many Persons of good quality he would stigmatize, or dismember, and then condemn them, some

to

to the Mettal-mines, others to mend High-ways, some to be caſt to wild Beaſts, and others to be ſawn aſunder; he uſed to compel Parents to be preſent at the torments of their Sons, and one excuſing himſelf by reaſon of his ſickneſs, he ſent his Litter for him; another asking whether he might not ſhut his Eyes, whil'ſt his Children were tormented, he cauſed him to be ſlain for it; another Father he brought home with him from ſeeing the miſerable death of his Son, and would force him to laugh, jeſt, and be merry. A *Roman* Knight being caſt to the wild Beaſts, declared that he was Innocent, upon which he cauſed him to be brought back, and to have his tongue cut out, and then to be caſt to them again. If he wanted Condemned Perſons to be thrown to the wild Beaſts, he would cauſe his Officers to ſeize any that ſtood near, and throw them to be torn to pieces, having firſt cut out their Tongues, that they might tell no tales; when he deſigned to deſtroy any one of the Senators, he ſuborned ſome Perſon to go into the Senate houſe, and there proclaim him a publick Enemy, and ſo preſently murther him. neither would he be ſatisfied till his Members, Joints, and Bowels were drawn about the Streets, and then brought, and laid on an heap before him; he would not ſuffer any to be ſlain preſently, but commanded the Hangman ſo to ſtrike, that they might feel themſelves die; he had a Horſe which he named *Swift*, whom he invited to Supper, and gave him Provender in a Golden Manger, and drank Wine to him in golden Bowls; he ſwore by his Horſes health and Fortune, and promiſed to make him a Conſul, as before he had made him a Prieſt; he cauſed a Marble Stable to be built for him, and a Manger of Ivory, with Horſecloaths of Purple, and a chain of precious Stones; he gave him likewiſe a Houſe furniſhed with coſtly Houſhold-ſtuff, and Servants, that he might the more ſplendidly entertain thoſe who in his name were invited to be his Gueſts; having by ſuch mad profuſeneſs, and prodigality exhauſted his Treaſury, he ſought by all unjuſt and oppreſſive means to ſupply his wants; he diſannulled many Mens Wills,

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becauſe they had not made him their Heir; he ſlew many rich Men, and ſeized upon their Eſtates, and confiſcated the Eſtates of others, ſo that it was a Crime to be rich; he levied unheard of Taxes and Tributes; he proclaimed, that at *New-years-tide* he would receive New-years-gifts, and himſelf ſtood at the door to receive all that were brought him, even by the Common People; he ſet up likewiſe a Bawdy houſe, or Stews in his own Pallace, and therein proſtituted the chiefeſt Women, and the moſt noble Boys to the Luſts of all, and made gain, and advantage to himſelf thereby; he was ſo enamoured with a deſire of handling Money, that he cauſed huge heaps of Gold to be ſpread over a large Room, and would walk bare-foot upon it, and ſometimes would ſtrip himſelf naked, and roll himſelf upon it; he was an horrid Atheiſt, and deſperate Blaſphemer of the Deity, and yet when it thundered, he would wrap his head and face in his Garments; and if the Thunder were great, he would run under his Bed to hide himſelf, and yet he had cauſed an Engine to be made, wherewith to Thunder againſt Heaven, when it Thundered, and to Lighten againſt the Lightning, and when a Thunderbolt fell, he would throw up a Stone toward Heaven, ſaying, *Either do thou deſtroy me, or I will deſtroy thee*; and it was not long ere he met with his juſt reward; he deſigned a Progreſs into *Alexandria*, reſolving before he went to murther all the chiefeſt Men in and about *Rome*, wiſhing, *That all the People of* Rome *had but one Neck, that he might cut them off at one blow*; being fretted that no terrible Calamities had happened in his days, whereas there could hardly be a greater than himſelf; but in the midſt of his rage and wickedneſs, two of the Tribunes conſpired againſt him, and one asking him ſome queſtion about his Office, received a very harſh Anſwer, whereupon he gave the Emperour ſuch a ſtroke between the head and ſhoulders, that with it, and the blows of the Accomplices who ruſhed in upon him, he was ſlain amongſt them, no man ſtirring in his defence, though many looked on, and might have aided him

him if they would; he was no sooner killed, but the Conspirators likewise slew his best beloved Wife *Cæsonia*, a Woman of prodigious lust and filthiness; they took his younger Daughter, and dashed out her Brains against the Walls. After his death there were found in his Closet two Books, one called his *Sword*, the other his *Dagger*, wherein were contained the names of all those whom he had designed to slaughter; there was found also a great Chest stuffed with all sorts of the most deadly Poysons, which being thrown into the Sea, poysoned a multitude of Fishes. *Suton. Hist.*

XIV. *Commodus* another Emperor of *Rome*, was a most wicked Son of a good Father, he exceeded if possible *Nero*, and *Caligula* in Lust, Cruelty, and Rapine; he had three hundred Concubines, whom he chose out of the most beautiful Matrons, and Whores of *Rome*, among whom he spent his time in his Pallace in Feasting and Drunkenness; he killed his Sister *Lucilla*, and ravished his other Sisters; he used to fight among the Sword-players, and often in sport killed some of them; he likewise fought with wild Beasts, of whom he slew many thousands with his own hands; he was so impudent, that he came into the Senate in Womens Apparel, where he sat publickly, and drank unmeasurably; he endeavoured to scrape Mony together by selling Honours and Offices in all the Provinces; he rejected his own name, and would be called *Hercules* the Son of *Jupiter*, and despising the *Roman* Habit, he went cloathed in a Lyons skin, carrying a Club in his hand, and so publickly fought with wild Beasts, and Men, whereof he killed some with Darts, others Gyant like with his Club; yet would this wretch be called a *Pious, and Happy God*: he commanded the City of *Rome* to be burnt down, and sent his Souldiers, who slew multitudes of People that were met together in the Amphitheatre, and without any cause given, would slay all those of his Bedchamber; thus growing odious to all, some of his own Domesticks, and among them one of his Concubines named *Matria*, (whom he loved above all the rest, and called her his

his *Amazon*) conſpired againſt him, and poiſoned him. *Clarks Mirrour.*

XV. *Baſſianus Caracalla* in his Childhood was merry and pleaſant, and of a mild nature, ſo that it was hoped he would have proved an excellent Prince; but when he grew up he was ſtrangely altered, and became fierce and cruel, that he did not ſeem the ſame perſon: His Father *Severus* left him ſuch a large *Roman* Empire, as none before him had poſſeſſed, with a great and valiant Army to defend it; whereupon he began preſently to diſcover his cruel and bloody diſpoſition: For firſt, he ſlew his Phyſicians, becauſe they had not obeyed his Command in killing his Brother-in-law ſoon enough: Then he murdered thoſe who had educated him and his Brethren, becauſe they endeavoured to make peace between him and his Brother *Geta:* He endeavoured to perſuade his Captains to chuſe him ſole Emperour; whereas his Father had divided the Empire between them; and when he could not prevail with them, he goes to his Mother, and pretends great love to her, and her Son *Geta*, yet watches his opportunity, and breaks into *Geta's* Chamber, and murthers him in his Mothers Arms, defiling her all over with his blood, and then runs down into his Pallace, crying out, *That he had eſcaped a very great danger from his Brother* Geta: From thence he runs into the Camp, and tells the Souldiers, *What a Conſpiracy* Geta *had made to take away his life, and how hardly he had eſcaped them by ſlaying him in his own defence*; whereby and with large gifts, and larger promiſes, he won them to chuſe him ſole Emperour, and to declare his Brother an Enemy. Then began he to exerciſe cruelty without pity, upon every trifling occaſion: He cauſed all his Brothers Houſhold-ſervants, and Friends to be ſlain, not ſparing their very Infants, whether they were Noble or Ignoble: He cauſed the Rich Citizens to be ſlain, and then ſeized their Eſtates; & among others, he murdered *Papinian*, a famous Lawyer, becauſe he would not defend the murdering of his Brother, but ſaying, *That it was eaſier to commit Parricide, than to excuſe it:* He

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uſed publickly to commend *Sylla* and *Tyberius*, two as bad as himſelf, and ſought wholly to root out all that were a kin to the Imperial Family, or eminent among the Senators, and at length raged againſt the Common People, cauſing multitudes of them without cauſe to be ſlain when they were met together at Publick Plays: And being conſcious of his own wickedneſs, and the Peoples hatred to him, he left *Rome*, and went into *Germany*, where he provided Guards, and clothed himſelf like them; from thence he went to *Macedonia*, and at *Alexandria* cauſed the Schools of *Ariſtotle* to be deſtroyed, and his Books to be burnt, becauſe he ſaid, *Ariſtotle* was of Counſel in ſending Poiſon to kill *Alexander*; from thence he went to *Troy*, and ſought out the Tomb of *Achilles*; then he went to *Antioch*, to behold *Alexanders* Tomb, which two he pretended to imitate; and then was revenged of the *Alexandrians*, for ſome Scoffs and Jeers they had caſt upon him, for having married *Julia* his Mother-in-law, whoſe Son *Geta* he had ſlain in her Arms, which happened upon this occaſion: *Julia*, who was very fair, being one time in his company, as it were by negligence, diſcovered a great part of her naked body, whereupon *Baſſianus* ſaid, *I would it were lawful*; *Julia* replyed, *It is lawful if thou pleaſeſt*; *knoweſt thou not thy ſelf to be an Emperour, and to give, not to receive Laws.* Hereupon he publickly married her, upon which the *Alexandrians* called him *Oedipus*, and her *Jocaſta*; to be revenged on them for this Affront, he pretended that he would chuſe a Legion of *Alexandrians*; and when multitudes of them were met together unarmed, he cauſed his Souldiers to incompaſs them, and cut them all to pieces, ſo that the River *Nilus* overflowed with their blood: From hence he went to the Eaſt, and pretending to affect the *Parthian* name, he ſent Ambaſſadours to *Artabanus* King of *Parthia*, to give him his Daughter in Marriage; *Artabanus* willingly embracing the motion, came to him as to his Son-in-law, bringing the Bride, and a multitude of unarmed followers, crowned with Flowers; and whilſt they were offering

offering Sacrifice to their Gods, giving the watchword to his Army, he ſlew them all, the King himſelf hardly eſcaping by flight: At length the People being wearied, by his Ravages and cruelties, as he was eaſing nature, *Marcinus*, Prefect of the Pretorian Souldiers ſtabbed him with a Dagger into his bowels, and ſlew him. *Suetonius Hiſt.*

XVI. *Aulus Vitellius* being choſen Emperour by the Army in *Germany*, haſtened toward *Rome*: He uſed no Government either in his Family, or among his Souldiers; ſo that all places were filled with violence and rapine, which he turned into ſport and joking: When he came into a Field where a late Battel had been fought, and all his followers were offended with the ſtench of the dead bodies, he uttered this deteſtable ſpeech, *That of all ſmells, he liked beſt the ſmell of a ſlain Enemy, but much more of a ſlain Citizen.* When he entred *Rome*, he ſacrificed to the Ghoſt of *Nero* in *Mars* his Field, to ſhew what an excellent Pattern he would follow, and there prepared a Solemn Feaſt, ſending for Muſicians to ſing *Nero*'s Verſes, which himſelf firſt of all much applauded: For the moſt part he governed the Commonwealth by the advice of the baſeſt Players, and Chariot-Drivers, and was ready upon every ſmall occaſion, to deliver men over to death and puniſhment: He ſpared not Uſurers, who had formerly called to him for their Debts; nor Publicans, who had exacted Tribute from him: One of them coming to ſalute him when he came to the Empire, he cauſed him to be ſlain in his preſence, ſaying, *That he would feed his Eyes with his death.* Two Sons of another coming to intercede for their Father, he cauſed to be killed: He baniſht all Mathematicians out of *Rome*, becauſe they had given out that he was born under unhappy Planets: He was ſuſpected to be guilty of his own Mothers death: Neither was he only thus cruel, but likewiſe extreamly given to Luxury and Exceſs: He feaſted at leaſt thrice, and often four times a day, after each of them, diſburthening his ſtomach by vomiting: He uſed the moſt curious and coſtly delicates, which could not be had from remote

parts atex ceſſive charges both from Land and Sea, inſomuch that it was commonly ſaid, *That if he had lived longer, he would have undone the* Roman *Empire with his Luxury and coſtly Table:* He was ſo extreamly given to Gluttony, that he could not forbear eating while he was ſacrificing, or in a Journey: His whole life was ſpent in Gluttony, Drunkenneſs and Cruelty, whereby he grew ſo hateful, that the Army chole *Veſpaſian* then in *Judea*, for their Emperour, whereupon *Vitellius* forced *Flavius Sabinus*, *Veſpaſians* Brother, and the reſt of his Family and Kindred, to fly into the Capitol for ſhelter, which *Vitellius* cauſed to be ſet on fire, and ſo burned them in it; and himſelf being at a Feaſt, fed his Eyes with that pleaſing ſpectacle; for he was reſolved to eat and drink well, that he might not die without his Dinner, and that he might not be afraid of death nor diſgrace: The day after, when news was brought him that *Veſpaſian* his Enemy drew near, he ſought out all private corners wherein to hide himſelf; all men forſaking him, but only his Baker and his Cook: When his Enemies entred the City, they ſought for him, and ſome of the Souldiers that knew him not, finding him, he denied his own name; and when others that knew him came, he pretended he had ſomething to reveal to *Veſpaſian*, that concerned his ſafety; but this prevailed not; for caſting a Halter about his neck, they dragged him half naked into the Market-place, where he received many ſcorns and reproaches; they then ſet a Dagger under his chin, that he might not hang down his head to hide his face: Some threw dirt and dung at him: Some reproaching him with one thing, and ſome with another; at laſt carrying him to *Tyber*, they there cut him in pieces; and then faſtening a hook to his Trunk, they threw it into the River. *Suet. Hiſt.*

XVII. *Domitian* was the younger Son of *Veſpaſian*; he behaved himſelf very wickedly in his Childhood, and Youth; and when he came to be Emperor, he retired himſelf every day for an hour in ſecret, as if it were to meditate upon ſome ſecret Affairs, but he ſpent that time

time in catching of flies, and pricking out their Eyes with a Bodkin, ſo that one aſking his Chamberlain whether any body was with the Emperor, he wittily anſwered, *No, not ſo much as a fly*; he daily entertained the People with ſumptuous, and coſtly Shows, wherein himſelf ſat as chief in the habit of one of the Heathen Gods, and like *Caligula*, commanded himſelf to be called *Lord, and God*, and in his publick Edicts he uſed this Phraſe, *Our Lord and God commands this to be done*; one while he ſet himſelf to reform abuſes, and enacted ſome good Laws, but quickly returned to his former Cruelty, cauſing many Senators, and ſuch as had been Conſuls to be ſlain, and among them one, becauſe he had a Map of the world in his Chamber, and becauſe he read the Orations of Kings and Princes, recorded by *Titus Livius*; he baniſhed all Philoſophers, and Mathematicians out of *Italy*, and ſought out new ways to enrich his Coffers; his Cruelty was not only great, but crafty, and unexpected, for he would ſend ſome away merrily, and with aſſurance of ſafety, and preſently ſend men to murther them; and that he might the more abuſe mens patience, he would never paſs any hard, and unjuſt Sentence, without a Preface to ſet forth his Clemency; his Treaſury being exhauſted, he contrived to recruit it by Rapine, and Oppreſſion, ſuborning ſome to accuſe both the living and the dead, that he might ſeize upon their Eſtates; he was extream cruel againſt the Chriſtians, becauſe they would not Worſhip him as a God, or his Idols at leaſt, pretending that he was Brother to the Sun and Moon; and adorning his Shoes with Gold, and precious Stones, he commanded the People to kiſs his feet; he ordered all the Churches of the Chriſtians to be pul'd down, and deſtroyed and the Book of the Holy Scriptures to be burnt, which was executed with all the rigour and contempt that could be; he then ſent forth Edicts for diſplacing all Chriſtian Magiſtrates, and put all others out of their Offices, impriſoning ſuch of the common People, as would not abjure Chriſtianity, and ſubſcribe to the Heathen Idolatries; then were cruel Edicts ſent abroad

for

for Impriſoning the Elders and Biſhops, and conſtraining them by divers torments to Sacrifice to Idols, upon which there followed all manner of Cruelty againſt the Chriſtians, by all kind of tortures; among the reſt *Galerius* his General was ſent to invade *Antioch*, and to force all the Chriſtians to renounce Chriſt, at which time they were aſſembled together; whereupon one *Romanus* a Nobleman ran to them, declaring, *That the Wolves were at hand, which would devour them, yet he exhorted them not to fear, by reaſon of the danger; and through Divine Grace the Chriſtians were greatly encouraged by him*, ſo that old Men, and Matrons, Fathers and Mothers were all of one mind and reſolution to ſhed their deareſt blood in the Profeſſion of the Chriſtian Faith, and unanimouſly offered their naked throats to the Soldiers; whereupon they ſent their Captain word, *That they could not inforce the Chriſtians to deny their Faith, by reaſon of one* Romanus, *who did mightily encourage them*; The Captain commanded he ſhould be brought before him, to whom he ſaid, *What, art thou the Author of this Sedition? Art thou the cauſe that ſo many loſe their lives? By the Gods I ſwear, thou ſhalt anſwer for them all, and ſhalt ſuffer thoſe torments that thou encourageſt them to undergo*, Romanus anſwered, *Thy Sentence O Emperor I joyfully imbrace, I am moſt willing to be Sacrificed for my Brethren, although I ſhould ſuffer the greateſt torments that thou canſt invent*, the Captain being much inraged with this his ſtout anſwer, commanded him to be halled up, and his bowels to be pluckt out, whereupon the Hangman more pittiful, and tenderhearted than he, ſaid, *Not ſo Sir, this man is of Noble Parentage, and therefore may not be put to ſo ignoble a death; ſcourge him then* (quoth the Captain) *with whips, having knots of Lead at the ends*, which was done accordingly, but *Romanus* inſtead of Sighs and Tears, and Groans, ſung Pſalms during his ſuffering, deſiring the tormentors *not to favour him for the ſake of his Nobility, for it is not* (ſaid he) *the blood of my Progenitors, but the Chriſtian Religion which makes me noble*; then did he earneſtly reprove the Cruelty, and Idolatry of the Captain, and derided his Idol Gods; which ſo much

much inraged him, that he commanded his ſides to be launced with knives, till the bones were laid open, yet ſtill did the Holy Martyr Preach the living God, and the Lord Jeſus Chriſt to him, upon which the Tyrant commanded to ſtrike out his Teeth, that his Speech might be hindred, his order was obeyed, his face was alſo buffeted, his Eyelids torn off, his cheeks cut and gaſht with knives, the ſkin of his beard by degrees pluckt off, and his comely countenance wholly defaced, and deformed, yet for all this the meek, and patient Martyr ſaid only thus, *I thank thee O Captain that thou haſt opened to me ſo many mouths to Preach my Lord and Saviour Jeſus Chriſt, for as many wounds as I have, ſo many mouths I have to bleſs, and praiſe my God, and Jeſus Chriſt my Redeemer*; the Captain aſtoniſhed at his conſtancy, bid them give over tormenting him, yet threatens more cruel Tortures, and in the mean time Blaſphemed God and Chriſt, ſaying, *Thy Crucified Saviour is but a God of yeſterday*; *The Gods of the Gentiles are of great Antiquity:* But *Romanus* taking occaſion from hence, declared unto him the Eternity of Jeſus Chriſt, &c. and withal ſaid, *Captain, bring me a Chriſtian Child of ſeven years old, and you ſhall hear what he will ſay:* Hereupon a little Boy was called out of the multitude, to whom *Romanus* ſaid, *Tell me my Child, whether thou think it reaſonable that we worſhip one Chriſt, and in him one Father; or that we worſhip many Gods?* To whom the Child anſwered, *That ſurely what we affirm to be God, muſt needs be one; and ſince this Chriſt is one, in whom we worſhip one God the Father, he muſt needs be the true God; for that there be many Gods, we children cannot believe:* The Captain amazed at this, ſaid, *Thou young Villain and Traitor, where, and of whom learnedſt thou this Leſſon? Of my Mother* (ſaid the Child) *with whoſe Milk I ſucked in this Leſſon, that I muſt believe in Chriſt.* The Mother was called, and appeared, being glad to ſee the courage of her Child: The cruel Captain commanded the Child to be halled up, and ſeverely whipt; at which cruelty the pitiful ſpectators could not forbear tears; only the joyful Mother ſtood by, and looked on with dry eyes; yea,

ſhe

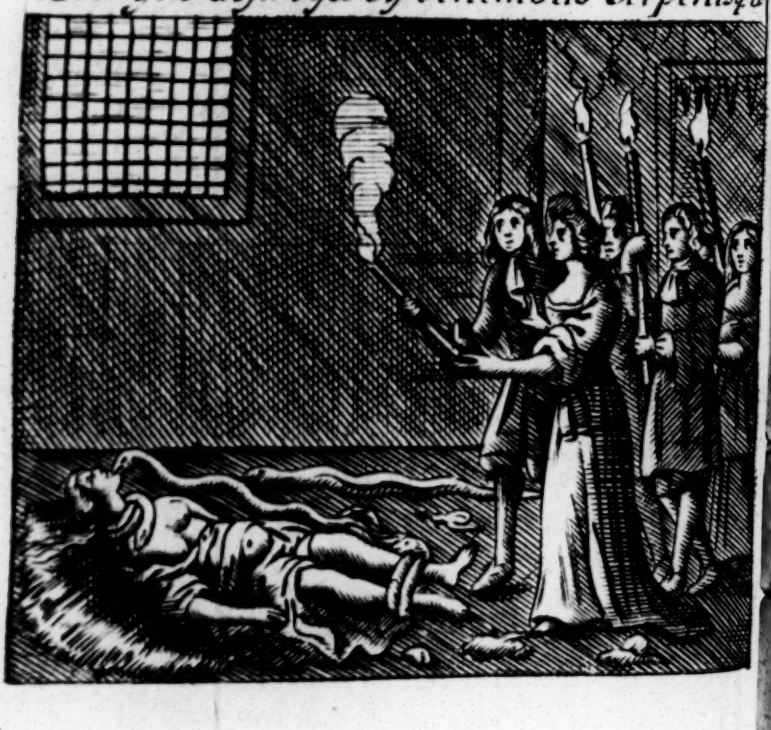
ſhe reproved her ſweet Child for deſiring but a little cold Water, charging it *to thirſt after the Cup that the Babes of* Bethlehem *once drank of*; *and bid him remember little* Iſaac, *who ſeeing the Sword over his head, and the Altar upon which he was to be ſacrificed, willingly offered his tender neck to be cut off by his Father:* Upon this the cruel Tormentor of a ſudden pluckt the ſkin off the Childs head, hair and all; whereupon the Mother cryed out, *Endure and ſuffer it patiently, my Dear Child, and in a little time thou ſhalt go to Jeſus Chriſt, who will adorn thy naked head with a Crown of Eternal Glory:* Thus the Mother counſels her Son, and the Child is incouraged, and receives the ſtripes and ſcourges with a ſmiling countenance: The Captain perceiving the conſtancy of the Child to be invincible, and himſelf to be overcome, commandeth this precious ſoul, this Bleſſed Babe, this little Martyr, to be put into a filthy and ſtinking Dungeon: Then was *Romanus* brought forth again to receive new wounds upon his old ſores; and the Captain raged againſt the Tormentor for dealing ſo mildly with him, and then ſaid, *It is painful for thee* Romanus, *to be ſo long a dying*; *I do aſſure thee, in a ſhort time the flaming fire ſhall diſpatch thee, wherein thou, and that Boy thy Fellow Rebel and Traitor, ſhalt be burnt to Aſhes.* As they were going to Execution, *Romanus* turned back upon the Captain, and ſaid, *I appeal from this thy Tyranny, O unjuſt Judge! to the Righteous Throne and Judgment of Jeſus Chriſt, the upright Judge, where it will appear that thou art a cruel and bloody Tyrant, to inflict ſuch horrid Tortures upon us Innocent Chriſtians.* When they were come to the place of Execution, the Tormentors required the Child of his Mother, who had carryed him in her Arms from the Priſon, whom ſhe freely and joyfully delivered to them, ſaying, *Farewel my ſweet Babe*; and when the Hangman put his Sword to the Childs neck, ſhe ſang chearfully in this manner;

All laud and praiſe, with heart and voice,
O Lord I yield to thee,
To whom the death of all thy Saints
We know moſt dear to be.

The

A bloudy Villain murders 3 Children. pa. 140

A Virgin destroyed by venemous Serpents. pa. 156



The head of this bleſſed Innocent being cut off, the Mother wrapt in her Garment, laid it to her breaſt, and ſo departed: Then there was a mighty fire made, into which *Romanus* was caſt; which being quenched with a great Storm of Rain, the Tyrant commanded his Tongue to be cut out, therefore the Executioner pulled it far out of his mouth, and cut it off by the roots, and yet for all this it is recorded (but with what credit I know not) that *Romanus* ſpake, ſaying, *He that ſpeaketh for Chriſt ſhall never want a Tongue; do not think that the voice which Preacheth Chriſt, muſt alwaies have a Tongue to be the Miniſter:* The Captain at this grew even diſtracted, ſuſpecting that the Hangman had deceived him by ſome ſlight of hand, and had not cut his Tongue off; *If you ſuppoſe ſo,* (ſaith the Executioner) *open his mouth, and you may ſee the Roots of his Tongue:* Whereupon the Captain being even confounded at the courage and conſtancy of the Martyr, commanded him to be brought back to Priſon, and to be ſtrangled, where his ſorrowful life and pains ended together, and he received the Crown of Martyrdom. *Acts and Monuments.* 1 *Part.*

About this time one *Gordius* a Centurion, upon profeſſing himſelf to be a Chriſtian, was apprehended, and boldly acknowledged, *That he believed in Chriſt, and valued not what they could inflict on him for this his Profeſſion,* then did the Sheriff call for Scourges, Gibbets, and all manner of Torments; to whom *Gordius* ſaid, *That it would be a loſs and damage to him, if he did not ſuffer divers torments and puniſhments for Chriſt, and his Cauſe*; The Sheriff more incenſed hereby, commanded all thoſe torments to be inflicted on him, with which *Gordius* was nothing diſturbed, but ſung, *The Lord is my helper, I will not fear what Man can do unto me, I will fear no evil, becauſe thou Lord art with me*; Then he blamed the Tormentors for favouring of him, provoking them to do their utmoſt; the Sheriff not prevailing that way, ſought by flattery to ſeduce him, promiſing him Preferment, Riches, and Honour, if he would deny Chriſt; but *Gordius* derided him as fooliſhly mad, ſaying, *That he looked for greater*

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preferment in Heaven, than he could give him here on Earth: He was then condemned, and carryed out of the City to be burnt; multitudes followed him; and some kissing him, intreated him with Tears to pity himself; to whom he answered; *Weep not, I pray you, for me, but weep for the Enemies of God, who fight against the Christians; weep, I say, for them, who prepare a fire for us, purchasing Hell fire thereby for themselves in the day of vengeance; and cease, I pray you, thus to molest my setled and quiet mind; for truly, for the name of Christ, I am ready to suffer a thousand deaths.* Others perswaded him to deny Christ with his mouth, and to keep his conscience to himself: *My Tongue* (saith he) *which by God's goodness I have, cannot be brought to deny the Author and giver of the same; for with the heart we believe unto Righteousness, and with the Tongue we confess unto Salvation.* And thus perswading and incouraging the People to be willing to die in the like Cause, with an unhappaled countenance, he gave up his body to the Flames. *Acts and Monuments.* 1. P.

Menas also, a Souldier by profession, forsook all, and went into a Desart, where he gave himself to Fasting, Prayer, Meditation, and Reading of the Scriptures; at last returning into the City of *Cotis*, when the People were at their pastimes, he with a loud voice proclaimed himself to be a Christian, and thereupon was carryed before the President; and being demanded concerning his Faith, he said, *It is convenient that I confess God, in whom is light, and no darkness; For with the heart we believe to Righteousness, and with the mouth confession is made unto Salvation:* Then he was tormented with divers Tortures, which he regarded not, saying, *There is nothing in my mind that can be compared to the Kingdom of Heaven; neither is all the world, if it were weighed in a ballance, comparable to the price of one soul:* And farther said, *Who can seperate us from the Love of Christ? Can Tribulation? or Anguish,* &c. And again, *I have learned of my Lord Christ, not to fear them that can kill the Body, and have no power to kill the Soul.* Having endured a multitude of Torments, he received Sentence of Death; and at the place of

Execution

Execution he ſaid, *I give thee thanks my Lord God, who haſt accepted me to be a partaker of thy precious Death, and haſt not ſuffered me to be devoured of my fierce Enemies, but haſt made me conſtant in thy True Faith unto the end:* And ſo he loſt his Head, but found a Crown of Glory. *Acts and Monuments.* 1. P.

Amongſt others, forty young Gentlemen that were Souldiers, freely confeſſed themſelves to be Chriſtians, declaring to the Marſhal their names, who being amazed at their boldneſs, was in doubt what to do; he endeavoured with flatteries, and promiſes of preferment, to win them, perſuading them to conſider their youth, & not to change a pleaſant life for a painful & untimely death: But they couragiouſly replied, *They neither deſired money, honour, nor life, but only the Cœleſtial Kingdom of Chriſt, for the love of which they were ready to endure the Wheel, Croſs, Fire, or any other Torment:* The Marſhal being much offended herewith, deviſed a new Torment; for eſpying a Pond in the Street, that lay open to the North-wind, it being in the cold Winter time, he cauſed them to be put into it all night; but they being joyful, comforted one another as they put off their Cloaths, ſaying, *We put not off now our Old Cloaths, but our Old Man (corrupted with the deceits of concupiſcence) for which we bleſs and praiſe God; for by means of the Serpent we once put on the Old Man, but by the means of Jeſus Chriſt we now put him off.* Then were they brought naked, and put into the vehement cold water, where they were kept till the morning; ſo that all their Members were ſtark and ſtiff therewith; and as ſoon as it was day, they, having breath yet remaining in them, were brought to the fire, wherein they were conſumed to Aſhes, which were thrown into the Flood. It happened that one of the company being more lively, and not ſo near death as the reſt, the Executioners pitied him, and delivered him to his Mother, who ſtood by, to ſave his life; but ſhe led him to the piles of Wood, where the other ſtarved creatures lay ready to be burnt, admoniſhing and exhorting him to accompliſh the Bleſſed Journey he had

had taken in hand, which accordingly he did, and was burnt with his Companions, *Acts & Monu.*

A noble Virgin also named *Eulalia*, suffered about this time, she was not above twelve years of Age, and had great offers of Marriage made to her, but she observing the courage of the Christians, was very desirous to join her self with them; for which end she prayed fervently to God for strength, and faith to enable her thereunto; but her Religious Parents fearing that her zeal might make her guilty of her own death, kept her close at their Country house, a great way from the City, where she continued for a while; but at last detesting any delay, she went from her Fathers house by night, and travelled all alone through by-ways with much danger, and weariness toward the City, whither she came in the morning, and going before the Judge, with a loud voice she said, *What a shame is it for you thus wickedly to take away mens lives, by dashing their Bodies to pieces against the Rocks, and all manner of Cruelties, and also to endeavour to destroy their Souls, by compelling them to deny the Omnipotent God! would you know (O you ignorant Souls) what I am, behold I am a Christian, and an Enemy to your devilish Sacrifices, I scorn and despise your Idols, and tread them under my feet, and acknowledge only God Almighty, the Creator of Heaven and Earth, and Jesus Christ his only Son, and the Saviour of the World; but what are your Gods, but dead Idols, and the works of Mens hands, &c. Come on therefore, and let the Hangman burn, cut, and mangle this poor mortal Carkass; 'Tis very easy to break and destroy a weak, brittle, perishing body, but the mind and soul you cannot touch with all that you can do*; the Judge enraged herewith, said to the Executioner, *Take her, and pull her out by the hair of the head to torments, let her feel the power of our Gods, and know what we can do, but yet O sturdy Girl, I would fain have thee before thou dies, to recant this thy wickedness, and to save thy self from a wretched death; consider what pleasures thou mayst enjoy in the House of thy Honourable Parents, consider the Lamentations and Tears of thy miserable Family and Relations, which by thy per-*

perverſeneſs will be brought to ruine; conſider that thou art now in thy Youth, in the very flower of thine Age, in the way to Honour, and Preferment by an Honourable Marriage agreeable to thy Quality, and Eſtate, do not theſe gliſtering Glories, and the delights of the Marriage-Bed move thee, doth not the ſorrow, and extream grief of thy dear Parents incline thee to pity thy ſelf and them? Yea, who is there almoſt that doth not lament thy madneſs and folly? If this doth not prevail, yet conſider the terrible death that thou art like to ſuffer, conſider what variety of torments are prepared for thee, for thou ſhalt either be beheaded by this Sword, or thou ſhalt be torn in pieces by the teeth of wild Beaſts, or elſe thou ſhalt be thrown alive into the burning flames, and there only attended with the lamentable bewailings of thy friends, and kindred, ſhalt be conſumed to aſhes; Now, how eaſy, and ſmall a matter is required of thee to avoid all this puniſhment! for if thou wilt but take a little Sale, and Incenſe between thy fingers, and put it into the Cenſer, in honour of our Gods, thou ſhalt be ſet free, and delivered from all further danger and trouble; When *Eulalia* heard him thus ſpeak, being extreamly moved, ſhe ſpit in the Tyrants face, and preſently threw down the Idols to the ground, and kicked about the Incenſe prepared for Sacrifice; whereupon without further delay the Hangmen took her, and with all their ſtrength pluckt her Limbs out of joint, and then with the Claws of wild Beaſts tore off her fleſh to the bones, while ſhe all the while not in the leaſt daunted with their cruel Torments, fell a ſinging, and praiſing in this manner, *O Lord I will never forget thy goodneſs and mercy, what a pleaſure is it O Jeſus to remember thy Triumphant victories, who by ſuffering haſt attained to the height of Glory*; Thus with great conſtancy, and courage ſhe continued joyfully, and chearfully to ſing praiſes to God, even when ſhe was all over ſtained, and imbrued in her own blood, and cruelly tormented in all parts of her Body; they then proceeded to the laſt and final torture, which was the tearing, and rending of her Body with the Iron Grate, and Hurdle, and burning her Breaſts and Sides with flaming Torches; but her Hair (which all this while hung down ſo low, that it covered her Modeſty)

at last took fire, and she being no longer willing to live, opened her mouth, and swallowed the flame, upon which she immediately gave up the Ghost; and is now one of those Souls under the Altar, who cry, *how long, &c. Acts and Mon.* 1. P.

Also *Agnes* an Honourable young Virgin being accused for a Christian, was brought before the Judge, who endeavoured first by flatteries, and then by threatning her with cruel torments to draw her to the denyal of her Faith, but she valiantly answered; *That she feared not his Tortures, as being willing to suffer all manner of Torments, yea, death itself for the sake of Christ*; *well*, said the Judge, *though thou valuest pain and torment so little, yet I suppose thou hast a great esteem for thy Virginity and Chastity, therefore I am fully determined, unless thou Sacrifice to our Gods, thou shalt immediately be put into the Common Stews, and Brothel-houses*; *Agnes* hereupon inveighs vehemently against *Minerva*, and her Worshippers; upon which the loose and debauched Youths desired earnestly of the Judge, that they might have *Agnes* as a Prey to their lust and filthiness; then said *Agnes*, *Jesus Christ is not forgetful of those that are his, neither will he leave me destitute of his help nor assistance, but is alwaies ready to protect and defend modest, and chast Virgins, and therefore O Tyrant thou maist freely bath thy Sword in my blood, but thou shalt never defile my Body with filthy Lust with all that thou canst do.* She had no sooner spoke these words, but the Tyrant commanded her to be tied stark naked at the corner of a Street, where Strumpets commonly used to haunt; upon which the greatest part of the People being both sorry, and ashamed to see so shameless, and unseemly a sight, some turning their heads, and some hiding their faces passed by; but one young Man among the rest with lascivious Eyes, and lustful thoughts beholding her, immediately a flash of Lightning struck out both his Eyes, and he falling down, wallowed in the Street; whereupon *Agnes* sung Praises to God; the cruel Tyrant inraged hereby, commanded the Executioner to draw out his Sword, and dispatch her, she seeing a sturdy Soldier coming toward her with his drawn Sword,

Sword, rejoiced, ſaying, *This, O this is he that I love, I will make haſt to meet him, and no longer protract my longing deſires, I will willingly receive his Sword in my Breaſt; O Eternal Father vouchſafe to open the Gates of Heaven to my Soul, that ſeeketh thee*; and ſo kneeling down in the midſt of her Ejaculations, he at one blow cut off her head. *Acts & Monum.*

Domitian by his Cruelties grew terrible and hateful to his very Friends and Servants, yea to his own Wife; a certain Aſtrologer boaſted to him, that by his Art he could foretel what ſhould come to paſs; *Domitian* aſked him if he foreſaw what his own end ſhould be; he anſwered, *That he ſhould be torn in pieces of Dogs: Domitian* to prove him a Lyar, commanded him preſently to be ſlain, and his Body to be burnt to aſhes; but as they were about to do it, ſo violent a ſhower happened, as quenched the fire, and immediately Dogs came, and tore him in pieces; this much increaſed the fear of *Domitian*, who had been told by a *Chaldean* when, and how he ſhould die, which ſoon after happened, and the vengeance of Heaven fell upon him for all his Tyranny, and Cruelty; for *Stephanus*, one of his Officers, deſiring to ſpeak with him in private, preſented him with a writing, which whilſt he was looking upon, he ſtabbed him with a Dagger into the lower part of his Belly; but not being quite dead, ſeven of his own freed men came about him, and diſpatched him; it is ſaid that a while before his death, a Chough ſpoke *Greek* from the *Tarpeian* Rock, which was in Engliſh, *All ſhall be well*; which could not be till the Tyrants Death; and *Apollonius Tyaneus* being at *Epheſus* in *Aſia*, reading a Lecture in a Grove there, many hundred miles from *Rome*, he on a ſudden began to ſpeak low, and more ſlowly, and ſtraight looked pale, and ſtood ſilent; at laſt ſtepping haſtily ſome paces, he cryed out as one tranſported, *O brave* Stephanus, *ſtrike the Tyrant, kill the Murderer; thou haſt ſtruck him, thou haſt wounded him, thou haſt ſlain him*; this being ſpoke in publick, it was carefully taken notice of, and the time when it was ſpoken, diligently obſerved, and it was afterward found, and well

known, that *Domitian* was ſtabbed in *Rome* that day, and the ſame hour of the day, by *Stephanus*, who was of his Bedchamber, *Lipſius Monit. lib.* 1.

XVIII. *Maximinus* the Emperour was born in *Thracia*; his Parents were Barbarians; but being of a vaſt body, and huge ſtrength, ſo that he could lift a Cart loaden, he applied himſelf to the Wars, under the Emperour *Severus*, who obſerving his Strength, Activity and Induſtry, preferred him to divers Offices in the Army, inſomuch that when *Severus* was ſlain, the Army made him Emperour: Having thus attained to this high Dignity, he ſlew all thoſe that knew any thing of the baſeneſs of his Birth; yea many of his friends, who in his low condition had often relieved him: He would not ſuffer any Nobleman to be about him: He cruelly murdered all the Servants of *Severus* his Predeceſſor, and executed many of the Souldiers, hanging ſome, knocking others on the head, and throwing others to wild Beaſts: He hired and ſuborned ſome Villains at *Rome* to accuſe divers of the Senators of Treaſon, whom he preſently commanded to be ſlain: By which means he became ſo feared, and conſequently hated, and abhorred, that the Senate, yea the Women daily in their Temples, made ſolemn Prayers and Supplications againſt him. He ſlew divers of his Captains; which ſo provoked the Souldiers, that one day as he with his Son, whom he had made partner with him in the Empire, were refreſhing themſelves in his Tent, they ruſhed in upon them, and ſlew them both, declaring publickly, *That of a Dog of ſo baſe a breed, the Whelp ought not to be ſpared, but to be deſtroyed likewiſe.* Sueton. Hiſt.

XIX. *Charles* King of *Navar*, was a cruel Oppreſſor and Tyrant over his Subjects, for he impoſed upon them grievous Taxes and Tributes; and when many of the chief of them came to complain of their Poverty, and that they were not able to bear them, he cauſed them all to be put to death for their boldneſs: He was the kindler of many great miſchiefs in *France*, and alſo of Fires, wherewith divers Places of Strength, and famous Buildings,

ings, were burnt down: He counſelled the Son of the Earl of *Foix* to poiſon his Father, and gave him the Poiſon to effect the Villany with his own hand: His Lechery likewiſe and Adulteries beſotted his Soul even in his Old Age; for at threeſcore years of Age he had a Whore, upon whom he extreamly doted, and was hardly ever out of her company, who at length was the cauſe of his death: For returning from her, as he daily did, and entring into his Chamber, he went to Bed all quaking, and half frozen with cold; neither could he by any means recover his heat, until by Art they endeavoured to revive Nature, which was by blowing upon him with brazen Bellows, Aquavitæ, and hot blaſts of Air, but it happened that a ſpark of the fire by chance flew between the ſheets, and inflamed the dry linnen, and the Aquavitæ in an inſtant, ſo that e're it was quenched, his late quivering bones were now half burnt; he lived in great grief and torment for fifteen days after, finding no help nor aſſwagement of his Torture, by Phyſick or Chirurgery, and then miſerably dyed; and thus, as while he lived, his mind conſtantly burned in Luſt, and his deſires were hot upon miſchief, and oppreſſion, ſo his days were finiſhed with cruel heat and burning. *Beards Theatre.*

XX. *Luctack*, King of *Scotland*, ſucceeded his Father *Galdus* in that Kingdom, but was ſo wretched and miſchievous a Tyrant, that his Subjects hated him no leſs for his Vices, than they loved his Father for his Virtues; he murdered many Rich, and Noble Perſons for no cauſe but only to inrich himſelf with their Eſtates; he committed the Government of the Realm to debauched & wretched Perſons, in whoſe Company he chiefly delighted, he was ſo impudent as to deflour his own Aunts, Siſters, and Daughters, and to forſake his own Wife, and ſcorned the Advice and Council of his wiſe and grave Counſellors, calling them *Old doting Fools*, all which monſtrous Villanies with a thouſand more, ſo incenſed his Nobility, that they ſlew him after he had reigned three years; but as the Proverb ſays, *Seldom comes a better*, for another Ty-

rant as bad, if not worſe, ſucceeded him, called *Mogallus*, Coſen German to *Luctack*, a Man notoriouſly infected with all manner of wickedneſs, for though at firſt he gave himſelf to follow the wiſdom, and good Government of his Uncle *Galdus*, yet in his old Age, his vices abundantly diſcovered themſelves, but chiefly in Oppreſſion, Lechery, and Cruelty; this King Licenſed Theives and Robbers to take the Goods of their Neighbours without puniſhment, and he firſt ordained that the Goods of condemned Perſons ſhould be confiſcate to the Kings uſe without reſpect either to their Wives, Children, or Creditors; but he alſo like his Predeceſſor was ſlain by his Nobles. There was likewiſe another King of *Scots*, called *Athirco*, in the year 240. who ſhewed himſelf a moſt abominable wretch, for he wallowed in all manner of unclean, and effeminate Luſts, and was not aſhamed to go along the Streets in ſight of the People, playing upon a Flute, rejoycing more to be accounted a good Fidler, than a good Prince; from this he proceeded at length to the deflouring, and raviſhing of Women and Virgins, inſomuch that the Noblemens Daughters could not be ſecure from his unſatiable, and intolerable luſt; whereupon being purſued by the Nobility, when he ſaw no means to eſcape, he deſperately ſlew himſelf. *Beards Theatre.*

XXI. *Theodorick*, King of *France*, for his negligence, and ſluggiſhneſs in his Government, was Depoſed, and of a King was made a Fryar, being put into a Monaſtery, and *Childerick* ſucceeded him, who exerciſed Barbarous, and Inhumane Cruelty upon his Subjects; for he ſpared neither Noble, nor Ignoble, but ſent them to their Graves without Juſtice, or Reaſon; among others, he cauſed a Nobleman to be faſtned to a Stake, and beaten almoſt to death with Clubs; which monſtrous Cruelty ſo incenſed the People againſt him, that there wanted not hands to take part with this abuſed Nobleman againſt this Tyrant his Enemy, whereupon they laid wait for him as he came one day from hunting, and killed him, together with his Wife great with Child, no man either daring,

or

or being willing to defend him. *Beards Theatre.*

XXII. *John Cameron*, Bishop of *Glasgow*, was much given to violence and oppression, and committed many deeds full of Cruelty, and Covetousness, especially upon his own Tenants & Vassals, & is reported to have made a fearful, and unhappy end; for in the year 1446. the night before *Christmas* day, as he lay asleep in his House, about seven miles from the City of *Glasgow*, he seemed to hear a voice summoning him to appear before the Tribunal of Christ; thereupon he awaked, and being greatly terrified called to his Servants to bring lights, and sit by him; he himself took a Book in his hand, and began to read, but the voice being again heard, struck all the Servants with amazement; the same voice calling the third time far louder, and more fearfully, the Bishop after an heavy groan, was found dead in the Bed, his Tongue hanging out of his mouth; this is reported by *Buchanan* almost in the same words, which I thought good to remember, as a notable example of Gods Judgment against the crying sin of Oppression. *Spotswoods Ch. Hist.*

XXIII. To conclude, *Diomedes* the *Thracian* King fed his Horses with Mans flesh, as with provender, but was made at last provender himself for his own Horses by *Hercules*. *Clephes* the Second King of the *Lumbards*, for his savage Cruelties toward his Subjects, was slaughtered by one of his Friends. *Damasippus*, that Massacred so many Citizens of *Rome*, was cut off by *Scylla*. *Ecelinus*, that played the Tyrant at *Taurisium*, gelding Boys, deflouring Virgins, cutting off Womens Breasts, ripping Children out of their Mothers Wombs, and killing twelve hundred *Patavians* at once, who were his Friends, was himself at last killed in a Battle; in a word if we read, and consult the Histories of all Countries and times, we shall seldom or never find any notorious Tyrant, or Oppressor of his Subjects that came to any good end, but generally some notable, and fearful Judgment fell upon them. *Beards Theatre.*

XXIV. In the aforementioned examples, we have given

given an Account of the flagitious actions, and ends of Murderers and Tyrants by whole-sale, as being Persons of great power, and without restraint, whereby hey had opportunity to do the greater mischief to mankind; but Divine Justice has not spared those of meaner quality, but hath both wonderfully discovered, and revenged those crying sins of Murder, and Cruelty, as the following instances do fully demonstrate.

XXV. *Bothwell*, who was the chief contriver, and actor of the Murther of King *Henry* of *Scotland*, Father to our King *James*, fled into *Denmark*, where being discovered, he was apprehended, and imprisoned by the King, and disparing of recovering his liberty, he fell mad, and ended his life most miserably; the Archbishop of St. *Andrews* also, who had a hand in the murther of that King, being taken in the Castle of *Dumbarton*, was carried to *Sterling*, and hanged publickly on a Gibbet erected for that purpose. In the year 1584. Whilst our King *James* was in *Scotland*, there were two Gentlemen of good credit, the one called *John Cuningham*, and the other *Malcolm Douglas*, who was much feared for his valour and manhood; these two were falsly accused by some about the King, and one *Robert Hamilton* was suborned to swear against them, when the Indictment of *Douglas* was read, he denied all, and fully cleared himself by the unlikelyhood of the accusation, so that all that heard him, did in their minds believe him innocent; yet were they both condemned and hanged at *Edenburgh*; these Gentlemen were much pitied, especially *Douglas*; *Hamilton* the false Accuser, lived ever after this in continual fear, and abhorred of all men, but at last he was slain by one *James Johnston*, who had vowed to revenge the death of *Douglas*. *Spotswoods Hist. Scotland.*

XXVI. Sir *James Tyrril*, *John Dighton*, and *Miles Forrest*, who were procured by *Richard* the Third, called *Crook-back*, to murder King *Edward* the Fifth, and his Brother in the *Tower*, by entring their Chamber about midnight, and wrapping them up in the cloths, keeping down the Feather-beds and Pillows hard upon their mouths

mouths, till they were ſmothered. Theſe three Murderers did not long eſcape the Vengeance of God; for *Miles Forreſt* rotted away by piecemeal. *Dighton* lived at *Calais* ſo diſdained and hated of all men, that he died there in much miſery: And Sir *James Tyrril* was beheaded on *Tower Hill* for Treaſon *Act. & Mo.* The Cardinal of *Winch.* commonly called the Rich Cardinal) who procured the death of the good Duke of *Gloceſter*, in King *Henry* the Sixth's Time,) was ſhortly after ſtruck with an incurable Diſeaſe; who underſtanding by his Phyſicians that he could not live, murmuring and repining thereat, he cryed out, *Fie, Will not Death be hired? Will Money do nothing? Muſt I die that have ſo great Riches? If the whole Realm would ſave my life, I am able either by Policy to get it, or by Riches to buy it:* But all would not prevail; for he died miſerably ſoon after. *Speeds Chron.*

XXVII. The Duke of *Suffolk* alſo did not long eſcape unpuniſhed; for in a Parliament holden ſoon after, he was accuſed as a Traitor to the Kingdom, a Murderer of the Duke of *Gloceſter*, and a Robber of the King's Treaſury, for all which he was baniſhed for five years; he took Shipping in *Suffolk*, intending for *France*, but by the way, being encountred by a Man of War, that belonged to the *Tower*, he was taken and carryed into *Dover* Road, where on the ſide of a Ship-boat one cut off his head 1450. *Speeds Chron.*

XXVIII. In 1618. there lived a man at *Perin*, in *Cornwall*, who was bleſſed with ample Poſſeſſions, and a fruitful Iſſue, unhappy only in a younger Son, who growing Extravagant, went to Sea in a ſmall Veſſel, with ſeveral like himſelf, where they made Prize of all that they could maſter; and at laſt venturing into the *Streights*, they ſet upon a *Turks* Man of War, which they took, and got great booty; but their Pouder by chance taking fire, blew up the Ship; and our Gallant being a ſkilful Swimmer, got to ſhoar upon the Iſle of *Rhodes*, with the beſt of his Jewels, where offering ſome to ſale to a *Jew*, he knew them to be the Governours of *Algiers*, whereupon he was ſeized, and condemned to the

the Galls for a Pyrate, among other Christians, whose miserable Slavery made them use their wits to recover their Liberty; and watching their opportunity, they effected it by killing some of their Officers: After which this Young Man got aboard an *English* Ship, and came safe to *London*, where his former misery, and some skill he had gotten in that Art, preferred him to be a Servant to a Chirurgeon, who after a while sent him to the *East-Indies*; there by his diligence and industry he got money, with which he returned home; and longing to see his native Country *Cornwall*, he sailed in a small Ship from *London* Westward; but ere he attained to his Port, he was cast away upon that Coast, where once more his excellent skill in Swimming brought him safe to Shoar: But having been fifteen years absent, he understood his Father was much decayed in his Estate, and had retired himself to a place not far off, being indeed in debt and danger: His Sister he finds married to a Mercer, to whom he at first appears as a poor stranger; but after a while privately reveals himself to her, shewing her what Gold and Jewels he had concealed in a Bow-case about him; and they concluded that the next day he should appear to his Parents; yet to keep himself unknown to them till his Sister and her Husband should come thither to him, to make their common Joy compleat; accordingly he goes alone to his Fathers house, where his humble behaviour, suitable to his poor cloths, melted the old couple into so much compassion, as to give him shelter from the cold weather, under their outward roof, and by degrees his Relations of his Travels and sufferings told with so much passion to the Aged People, made him stay so long by the Kitchen fire, that the Husband bid them *Good Night*, and went to Bed; and soon after his true Stories moving compassion in the Woman, she wept, and so did he: But taking pity on her tears, he comforted her with a piece of Gold, which gave her assurance that he deserved a Lodging; to which she brought him, and being in Bed, he shewed her his

wealth

wealth, which was girded about him, which he told her was ſufficient to relieve her Huſbands wants, and to ſpare for himſelf; and ſo being weary, fell aſleep: The Old Woman being tempted with the golden bait which ſhe had received, and greedily thirſting after the enjoyment of the reſt, went to her Huſband, and awaking him, told him this news, and what further ſhe intended to do; and though with horrid apprehentions he often refuſed, yet her puling Eloquence (*Eves Enchantments*) moved him at laſt to conſent to be Maſter of all that wealth, by murdering the owner thereof; which accordingly they effected, & afterward covered the Corps with cloths, till they had opportunity to convey it away. The early morning haſtens the Siſter to her Fathers houſe, where, with ſigns of great Joy, ſhe enquires for a Sailor that ſhould lodge there the laſt night: The Old People at firſt denied that they had ſeen any ſuch, till ſhe told them, that he was her Brother, her loſt Brother, whom ſhe certainly knew to be ſo, by a ſcar upon his Arm, cut with a Sword in his youth, and that they had reſolved to meet there the next morning, and be merry: The Father hearing this, haſtily runs up into the Room, and finding the mark aforeſaid, with the horrid regret of this monſtrous Murther of his own Son, cuts his throat with the ſame knife wherewith he had committed that execrable deed: A while after the Mother going up to conſult with her Huſband what to do; and being confounded to ſee him welring in his own blood, ſhe takes the ſame knife, and therewith rips up her own belly, ſo that the guts tumbled out. The Daughter wondring at their delay in coming down, goes up to them, and found too ſoon this bloody Tragedy; the Mother having time only to relate the foremencioned particulars, gave up the Ghoſt: The Daughter was ſtruck with ſuch a ſudden horrour and amazement at this deluge of deſtruction, that ſhe preſently ſunk down and died. The truth of theſe things was frequently known, and the fatal end of that Family quickly flew to the Court of K. *James*, clad with theſe circumſtances;

but.

but the Printed Relation conceals their names, out of reſpect to ſome Neighbour of repute, of kin to the Family. *Sanderſons Hiſt. K. James.*

XXIX. A Noble Gentleman lived very happily and lovingly with his Wife, who had a Chamber-Maid of very ſweet and beautiful features, yet not taxed with the leaſt incivility or wantonneſs; however, her Lady was jealous of her, and therefore when her Huſband was gone ſome daies from home, ſhe raiſed a quarrel with Maid, for letting a Child ſlip out of her Arms; which, though it were with little or no hurt, yet ſhe pretended it was lame, paſt recovery; and being implacable againſt her, ſhe committed her to Priſon in a deep, dark, and deſolate Dungeon in the bottom of the Caſtle, which for many years had been ſhut up with an Iron Grate, and wherein there were abundance of Snakes, Toads, Adders, and other Serpents, into which the worſt Malefactor whatſoever, within the memory of man, had not been committed; yet into this noiſom, ſtinking, dreadful place, the poor Innocent Virgin was forced to enter, and the doors were faſt ſhut upon her: She was no ſooner in, but theſe venomous vermine came from all corners of the Vault about her, with horrible hiſſings, and ſeized upon all parts of her body, which with loud and dolefnl cries and ſhrieks, ſhe endeavoured to ſtrike off, but all in vain: At noon one of the Servants, who had a kindneſs for her, goes to his Lady, and deſired her, as ſhe was a Chriſtian, to have ſome pity upon the lamentable cries of the poor creature, but to no purpoſe; for ſhe reviled him with boldneſs and ſawcineſs, and gave him blows to boot: At length evening came, and her woful clamours ſtill continued, able to have ſoftened Flint or Marble; when the Young Man, notwithſtanding his former ill ſucceſs, was reſolved to try once again, and falling upon his knees before his Lady, was more importunate with her than before; but the more he ſtrived to pacifie her, the more furious ſhe was, and kickt him out of her preſence: Night came on, and they went to bed, but the Young Man could not

not ſleep; but riſing at midnight, went to the Dangeon door, where, hearing no noiſe, nor ſo much as a ſigh or groan, he thought ſhe was dead, and therefore called boldly at the Ladies Chamber door; and awakening her, told her, *That ſhe had now executed her cruel revenge; for he doubted not but the poor Virgin was dead, ſince all was ſilent:* At which words, being ſtartled; ſhe preſently roſe, and calling for ſtore of Lights, ſhe cauſed the Dungeon door to be opened, where ſhe beheld a terrible ſpectacle; the Maid fallen flat on the ground, and four great Serpents wrapt about her; one of an extraordinary bigneſs about her neck; another had twined it ſelf round both her legs; a third like a Girdle had imbraced her waſt; and a fourth ſtuck upon her Jaws, ſtretching its ſelf to its utmoſt length; which was no ſooner taken off, but it died, having ſo gorged it ſelf with her blood, that it ſwell'd, and burſt in ſunder, at which dreadful ſight the Lady was ſtruck with ſuch a ſudden horrour, that ſhe in a ſhort time grew into a deep melancholy, which afterwards turned into abſolute madneſs, and in a raging fit ſhe quickly after died. *Beards Theatre.*

XXX. In the time of Queen *Elizabeth* of Bleſſed Memory, there dwelt an old man and woman in *Honey-lane*, near *Cheapſide*, the leaſt of them 70 years of Age, who lived privately without any Servants, and having yearly means coming in, were thought by the Neighbours to be rich, their houſe being likewiſe very neat, and well furniſhed for People of their condition, which ſome Villains having notice of, they procured a falſe Key to their Houſe, and entring at midnight, murthered the two old People aſleep in their Beds, and then broke open their Cheſts, and carryed away what they were able, and afterwards ſhut the doors upon the dead bodies; the next day neither of them being ſeen by their Neighbours, as they daily were, they began to ſuſpect a little, but the ſecond day when they found the door to continue ſhut, neither heard any noiſe in the houſe, they beat at the door, and receiving no anſwer, ſent for an Officer,

Officer, who broke open the door, and found in the firſt Room all things out of order, and going up ſtairs, the Trunks and Cheſts were broke open; but looking toward the Bed, they diſcovered the Man and his Wife miſerably murdered; upon which great ſearch was made, and many taken upon ſuſpition, but nothing could be proved againſt them; at length a poor Vagabond wretch was ſeized on, who being examined, could give no good account of himſelf, and being obſerved to haunt thereabout two or three days before, he was upon thoſe preſumptions committed to *Newgate*, and the next Seſſions arraigned, & for want of making a diſcreet defence, was condemned, and hanged for this ſuppoſed murther; but the Malefactor indeed, after that horrid Fact, eſcaped in the *Low-Countries*, where he ſet up a Trade, and got a great deal of mony, ſo that he was very conſiderable in the place where he lived; but after about twelve years continuance there, being grown out of knowledge in his own Country, he could not reſt, nor be quiet, but he muſt needs viſit *England*, and came hither for no other buſineſs but to ſee *London*, and buy a piece of plate in *Cheapſide* to carry over with him; to a Goldſmith he comes, and in a ſhop near the *Standard*, cheapens a Bowl, and whilſt he was bargaining, it happened that a Gentleman was arreſted juſt over againſt *Bow-Church*, who drawing his Sword, ran up *Cheapſide*, the Serjeants and People crying, *Stop him, ſtop him*, all looking that way, the murderer not knowing the cauſe of the tumult, thought they looked at him, and that he was diſcovered, and ſo begins to run away; the People ſeeing him run, they ran after him, and ſtopt him, aſking the cauſe of his flight; who in great affright, and terrour of conſcience ſaid, *He was the Man*; they aſked him what man? He anſwered, *The ſame Man that committed ſuch a bloody murder ſo many years ſince*; Upon which he was apprehended, and committed to *Newgate*, arraigned by his own Confeſſion, condemned and hanged firſt on a Gibbet, and after at *Miland* in Chains. Thus we ſee the Devil ſeldom, or never leaves his Miniſters, and Servants, eſpecially in this hor-

rid

rid caſe of Murther, without ſhame and vengeance. *Beards Theatre.*

XXXI. Another ſtrange, but true Relation, I ſhall inſtance of a young Gentleman of a good Eſtate and Parentage; whoſe name for the ſake of his worthy Relations I ſhall conceal. This Gentleman being a *Cambridge* Scholar, and of a great Spirit, and very ſtout body; could not contain himſelf within his allowance, but being a Fellow Commoner, he ſpent much above it, ſo that to preſerve his credit in the Town, he having a good Horſe, would many times ride out, and take a Purſe on the Highway, in which courſe he continued about a year without the leaſt ſuſpition; at length his quarterage not being come from his Father, and wanting mony to ſupply his ordinary Riots, he puts himſelf, into a diſguiſe, and riding over *Newmarket Heath*, he diſcovers a Prize, that is a Serving man with a Cloakbag behind him, and ſeeing him ſingle, he made up, and bid him *ſtand and deliver*; the other unacquainted with that Language, anſwered, *He had but little mony, which he was loth to part with*; *Then thou muſt fight for it* (ſaid the Scholar;) *content*, ſaith the other; they both drew, and fought ſtoutly, but the honeſt Servingman was unhappily ſlain; the other being only ſlightly wounded, took away his Cloakbag, and binding it behind his own Horſe, rid towards the Univerſity, and having ſet up his Horſe in the Town, carried the Portmantle to his Chamber, which he had no ſooner opened, but he found a Letter directed to him from his Father, ſignifying that he had ſent him his quarterly allowance by his own faithful Servant, whom he had lately entertained upon the commendation of a dear Friend, wiſhing his Son to entertain him kindly for his ſake; which when he had read, and conſidered all the wicked circumſtances of this adventure, he was ſtrangely altered, and fell into a deep melancholy; in ſhort the Robbery and Murther were both diſcovered, and the Lord Chief Juſtice *Popham* then riding that Circuit (whoſe near Kinſman he was) he was arraigned, and condemned at *Cambridge* Aſſizes, and though great Interceſſion

was

was made for his Pardon, yet none could prevail; for the Judge forgetting all manner of Alliance, would neither commiserate his Youth, nor want of discretion, but caused him without any respect of Persons, to be hanged among the common Malefactors. *Beards Theatre.*

XXXII. *Johannes Pontanus*, and *Johannes Budeus*, give a very strange account of a malicious Servant, whom the Devil had possest with his own cursed Spirit of Cruelty; this Person having taken a virulent spleen against his Master for some rough usage, was resolved to be revenged, and therefore watching his opportunity, when the Master, and the rest of the Family were abroad, he shut and barricado'd all the doors about the House, and then broke open the Chamber upon his Mistriss, and after he had abused, and affronted her, he bound her hand and foot, and so left her groveling upon the ground; then this limb of the Devil took her three Children, the eldest not being seven years old, and carried them up to the battlements, and when he espied his Master coming home, he called to him, and first threw down one Child, and then another, from the top of the House to the pavement, whereby their bodies were miserably shattered, & dasht to pieces; and then held up the other in his arms to do the like; at which sight the miserable Father being extreamly stupified (as well he might) fell upon his Knees, and humbly besought the bloody Villain, *To spare the life of the third, and he would pardon him the death of the 2 former*; to which the barbarous wretch replyed, *There was but one way in the world for him to redeem its life*; the indulgent Father with Tears, and intreaties, desired to know what that way was, who presently replyed, *That he should instantly with his knife cut off his Nose, for there was no other ransom for the Child:* The passionate Father, who dearly rendered the safety of his Child, having now no more left, agrees to the condition, and disfigured, and dishonoured his face according to the Covenant made betwixt them, which was no sooner done, but this inhumane Imp of Hell fell into a loud, & scornful laughter, at which while the Father stood amazed, he flung the Child which he held in

in his Arms after the reſt, and then moſt deſperately caſt himſelf after, preventing a worſe death, and ſuch was the end of this arch limb of Satan, and the fruits of malice, and revenge. *Beards Theatre.*

XXXIII. *Joanes Gygas* gives this following dreadful Relation: A Noble and Virtuous Lady had a Chamber-Maid of an idle and paſſionate diſpoſition, and a very ill Tongue; it happened upon ſome great provocation her Miſtreſs ſtruck her a box on the Ear, at which ſhe fell down, as if ſhe had been ſlain, and uſing many deſpiteful words againſt her Lady, told her, *That blow ſhould never be forgot nor forgiven,*; and the Devil took occaſion from hence to tempt her to accuſe her Lady of Adultery; thereupon taking a fit opportunity when her Lord was in private; ſhe abruptly began thus, *Noble Sir, Pray pardon my boldneſs, I have a great ſecret to acquaint you with, were I aſſured you would not reveal it, and thereby that puniſhment ſhould fall upon me which is deſerved by others*; wherewith this Crocodile wept; and her Lord being very deſirous to know what it was, vowed ſecrecy; *I know Sir* (ſaid ſhe) *that you are ſatisfied, and confident of the Modeſty and Chaſtity of your Lady, but to my great ſorrow I ſpeak it, ſhe violates your Bed, and that not with a Gentleman of any faſhion or quality, but with one of the Grooms of your Stable; but I moſt humbly beſeech your Honour to keep it private till I make you an Eye-witneſs thereof:* And here ſhe broke off abruptly, as if tears had prevented her diſcourſe. The Nobleman was herewith very ſtrangely ſurprized, having obſerved nothing but tenderneſs, and affectionate kindneſs in his Lady toward him; nor could he ever tax her with the leaſt wanton carriage, or laſcivious glance; yet he remembred when he went out early to Hunt, or Hauk, or ſurvey his Parks and Grounds, he found her many times hardly up, or ready to go to Breakfaſt when he came back, and his jealouſie ſuggeſted to him, that in this time this wickedneſs might be committed; and growing full of thoughts, he left her. The Wench, or Devils Agent, let ſlip no occaſion to proſecute the miſchief ſhe had begun, & therefore ſeeing her Lord coming towards his houſe from his ſports early one morning, and knowing her Lady was then in Bed, ſhe ran preſently to the Stable, and told one of the Grooms, *That he muſt run immediately into his Ladies Chamber, for She had extraordinary buſineſs with him*; the Groom hereupon runs up, as if it had been for life and death, as indeed it proved; and finding his Ladies door open, ruſhes into it, wherewith ſhe was ſo extreamly offended, that ſhe flung the Bedſtaves at him, and would not let him ſpeak: In the mean time this wicked Woman calls her Lord, and tells him, now he may find them together; who thereupon runs up to the Room, with his Sword drawn, and met the Groom juſt coming out of the door, and with his Sword ran him thorow, ſo that with-

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out a word he fell down dead in the place: He then enters the Chamber, and without asking one queſtion, or receiving any anſwer, ran his Sword through his Ladies heart, as ſhe lay in her Bed, and ſent her chaſt Soul into a better place: Now as he ſtood leaning on his Sword, ſo late imbrued in the blood of two Innocents, the Author of all this Villany ſeeing the horrible ſlaughter, ſhe could keep her own deviliſh counſel no longer, but preſently burſt out into theſe words; *Alas! my Lord, what have I done? never was Lady more chaſt or conſtant to the Bed and Imbraces of her Husband, than She who lyes here weltring in her own Innocent Blood; whatſoever I ſpake of her was falſe and untrue, and meerly ſuggeſted by the Devil, in revenge of a blow She deſervedly gave me; I therefore, and only I, am the only curſed Author of theſe lamentable diſaſters, which have been more bloody than I expected.* Theſe words being ſo mournfully and paſſionately ſpoken, filled his Soul with diſtraction, ſo that ſometimes caſting his Eye upon his honeſt and faithful Servant, and then upon his virtuous and chaſt Wife, it poſſeſſed him with a world of diſturbance at once; ſo that having firſt diſpatched this wretched creature, he then fell upon his own Sword, making up the fourth in this diſmal Tragedy. *Beards Theatre.*

XXXIV. If you would hear further of Judgments upon this crying Sin of Murder, every Aſſizes and Seſſions produce too too many ſuch Preſidents: I ſhall therefore add a few Inſtances more of the wonderful Diſcovery of Murders, though committed never ſo ſecretly: In the Reign of *Chriſtian* the Second King of *Denmark*, when about twelve of his Courtiers were making merry in a Parlour, of a ſudden there happened a quarrel amongſt them (one of whom was Poſt-Maſter to the King) and all the Lights being put out, one of them was ſlain with a Dagger; when Lights were brought in, and the Body found murdered, and breathleſs, the King required an Account for his dead Subject; the Nobles lay all the guilt upon the Poſt-Maſter, who was then a great Favourite: But the King thinking they ſpoke out of envy, would not believe him guilty; on the contrary they alledge, *That he was the cauſe of that Meeting, and that there had been a former grudge and malice between them, and that when the Lights were brought in, he was found next to the dead body*, ſo that they deſired the dead Corps might be laid upon the Table, and every one ſingly to lay his hand upon the naked Breaſt of the Perſon murdered, with a deep proteſtation that they were innocent of the Fact, which was done accordingly in the King's preſence, and all in courſe laid their hands, but no change or alteration was found in the body: At laſt the Poſt-Maſter came, and firſt imbracing his feet, kiſſed them with many tears, thinking thereby, if poſſible, to pacifie his angry Spirit; at length coming to lay his hand upon the Breaſt of the dead Body, a double Flux of Blood iſſued from his Wound and Noſtrils, by which, finding him-

ſelf

ſelf diſcovered, he confeſſed his malicious Act, and was by the King deſervedly committed to the hand of the Hangman. *Beards Theatre.*

XXXV. Another like this we find in Doctor *Otho Melander*, who relates of a man that through rancour and hatred, had for ſome time watched his neighbour, till at laſt he found him in the Woods and Thickets, which he judging a place convenient for ſuch a miſchief, laid violent hands upon him, and murdered him, and afterward eſcaped, without being in the leaſt ſuſpected; but the Body being afterward brought before the Senate, and the Murderer not to be heard of, they commanded one of his hands to be cut off, and hanged up over the Dining Table, in the common Gaol of the Town: It happened that the Malefactor ſome ten years after, was committed for ſome ſmall matter to that Priſon, and brought into the ſame Room, and by accident, as he ſate at Meat, was placed juſt under the Hand; which though it was withered and dried by hanging ſo many years, yet now bled afreſh, and dropt upon his Trencher; at which all the company being amazed, the Jaylor went preſently to inform the Senate thereof, who ſent for him, and examined him; and he being ſtartled in his Conſcience by that Divine Prodigy, ſoon acknowledged himſelf guilty of that horrid Murder; and according to the Cuſtom of thoſe Countries, was broke on the Wheel for the ſame. *Beards Theatre.*

XXXVI. In the year 1656. A Woman in *Weſtphalia* being near the time of her Travel, went to the next Village to confeſs her ſelf; in her Confeſſion ſhe told the Popiſh Prieſt ſhe had newly found a Purſe full of Money, and therefore deſired him that he would ſpeak of it publickly, that it might be again reſtored to the right owner; the Prieſt told her it was ſent to her from Heaven, and that ſhe ſhould reſerve it to her ſelf, and enjoy it; the Woman thus informed, kept the Purſe to her ſelf; in her return home ſhe was to paſs through a Grove, into which ſhe was no ſooner entred, but the pains of Travel came upon her; in the mean time a Noble Perſon

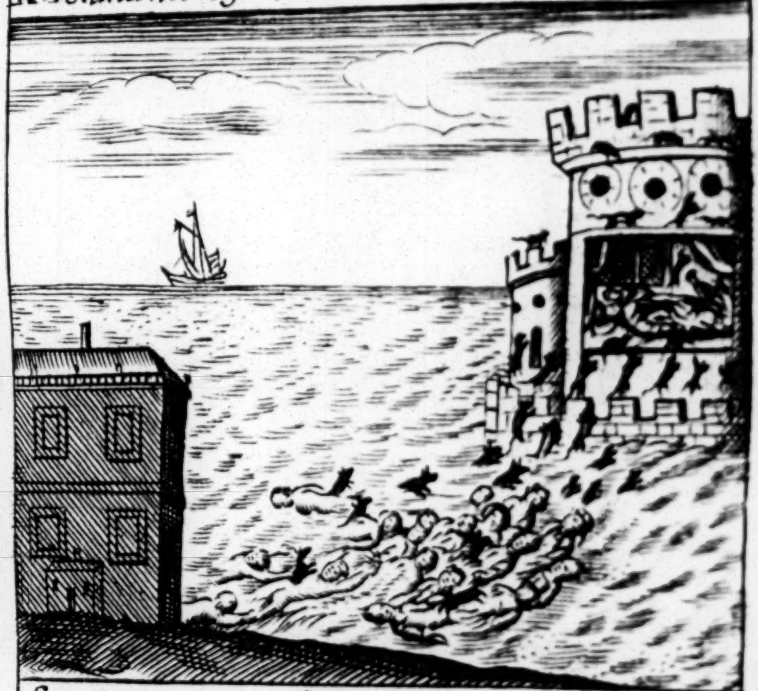
ſon who had loſt the Purſe, rid up to her, and demanded if ſhe had not found one; ſhe beſeeches him, *for the love of God to ride to the next Village for ſome Women to aſſiſt her in her labour, and that ſhe would reſtore him the Purſe he ſought for*; The Nobleman rid as faſt as he could to call ſome Women; in which time of his abſence came the wicked Prieſt, cuts off the Womans head, and ſeizes upon the Purſe; the Nobleman returning with the Women, are witneſſes of this Tragical Spectacle, but who had done it was unknown; it was a time when the Snow lay thick upon the ground, and finding ſome footſteps, he purſued them till he overtook the Prieſt, whom he ſeized, & found the Purſe about him, he tyed him therefore to the tail of his Horſe, & ſo dragged him to the Magiſtrate to be puniſhed; his Sentence was to be thrown into a Caldron of boyling Oyl, which was accordingly executed on him. *Jan.* 20. 1656 *Wanlys Hiſt. Man.*

XXXVII. *Luther* gives a Relation of a certain *Almaign*, who in travelling fell among Thieves, who being about to cut his Throat, the poor Man eſpied a flight of Crows, and ſaid, *O Crows, I take you for my witneſſes, and revengers of my death*; about 2 or 3 days after, theſe murdering Thieves drinking in an Inn, a company of Crows came, and lighted upon the top of the Houſe, whereupon the Thieves began to laugh, and one of them ſaid, *Look yonder are they which muſt revenge his death, whom we lately ſlew*; the Tapſter over-hearing their diſcourſe, relates it to the Magiſtrate, who cauſed them to be apprehended, and upon their diſagreeing Speeches, & contrary Anſwers, urged them ſo far, that they confeſſed the Truth, and received their deſerved puniſhment. *Wanly, Hiſt. Man.*

XXXVIII. *Ibycus* the Poet was ſet upon by Thieves in hope of prey, & ſeeing their knives at his throat, he called to ſome Cranes, which he then ſaw flying over his head, *that they would revenge his death*; theſe Murderers afterward ſitting in the Market place, a flock of Cranes again flew over them, upon which one of them ſaid, *Behold the revengers of Ibycus*; this ſaying was catched up by ſome preſent, upon which they were ſuſpected of his murder, examined by torture confeſſed the Fact, and were executed *Fitzherbert Rel. & Policies.*

XLII.

K: Poland his wife & children devoured by Rats pa 117



Seamen in great distress eat one another: pa. 174

XLII. In the ſecond year of King *James*, a ſtrange accident happened to the Terrour of all bloudy murderers; *John Waters* of Lower *Darwen*, in the County of *Lancaſter*, Gardner, was by reaſon of his Trade much abſent from his Family. In which his abſence, his Wife, not without cauſe, was ſuſpected of incontinency with one *Giles Hauworth*, of the ſame Town: This *Giles Hauworth*, and *Water's* Wife conſpired, and contrived the Death of *Waters*, in this manner, they contracted with one *Ribcheſter*, a poor man, to kill *Waters*, and as ſoon as *Waters* came home, and went to bed, *Giles Hauworth* and *Water's* Wife conducted the hired Executioner to the ſaid *Waters*, who ſeeing him ſo innocently laid between his two ſmall Children, (Twins about half an year old in bed.) repented of his Enterprize, and totally refuſed to kill him, *Giles Hauworth*, diſpleaſed at the faint hartedneſs of *Ribcheſter*, takes the Ax into his own hands, and daſhed out his Brains; The murderer buried him in a Cow-houſe; *Waters* being long miſſing, the Neighborhoud asked his wife for him, ſhe denyed that ſhe knew where he was: Thereupon, publick ſearch was made for him in all Pits round about, leaſt he ſhould caſually have fallen into any of them. It happened that *Thomas Hauworth* of that Town, was for many nights together much troubled with broken ſleeps, and dreams of the Murder, he revealed his dreams to his Wife, but ſhe labored to conceal them a long time: This *Thomas Hauworth* had occaſion to paſs by the houſe every day, where the Murder was done, and did call, and inquire for *Waters*, as often as he went near the houſe: One day he went into the houſe to ask for him, and there was a Neighbor, who ſaid to him, *It's ſaid Waters lies under this Stone pointing to the Hearth-ſtone*, to which, *Tho. Hauworth* replyed, *And I have dreamed that he is under a Stone not far diſtant.* The Conſtable of the Town being by accident there, urged *Hauworth* to diſcover at large what he had dreamed, which he accordingly did;

I *have* (quoth he) *many a time within this eight weeks* (for so long it was since the Murder) *dreamed very restlesly, that* Waters *was murdered, and buried under a broad stone in the Cow-house; I have told my troubled dreams to my Wife alone, but she refuses to let me make it known, but I am not able to conceal my dreams any longer, my sleep departs from me, I am pressed and troubled with fearful dreames, which I cannot bear any longer, and they increase upon me*; The Constable hearing this, made search immediately upon it, and found, as he had dreamed, the murdered body eight weeks buried under a flat stone in the Cow-house; *Ribchester*, and *Giles Haworth* fled, and never came again; *Anne Waters* the Wife being apprehended, confessed the murder, and the former Circumstances, and was burned for the same. *Webster* of *Witchcraft*. 296.

XLIII. About the year 1623. One *Fletcher* of *Rascal*, a Town in the North Riding of *Yorkshire*, a Yeoman of a good Estate married a lusty young Woman from *Thornton Brigs*, who had formerly been kind with one *Ralph Raynard*, who kept an Inn, within half a mile from *Rascal*, in the high Road betwixt *York* and *Thuske*, his Sister living with him; This *Raynard* continued in unlawful Lust with *Fletchers* Wife, and not content therewith, conspired the Death of *Fletcher*, one *Mark Dunn* being made privy, and hired to assist in the murther; which *Raynard* and *Dunn* accomplished upon *May-day*, by drowning him, as they were travelling all three together, from a Town called *Hubly*, and acquainting the Wife with the deed, she gave them a Sack, therein to convey his body, which they did, and buried it in *Raynards* Backside, or *Croft*, where an old Oak had been stubbed up, and sowed Mustardseed in the place, thereby to hide it; They then continued their wicked course of Lust and Drunkenness, and the Neighbours did much wonder at *Fletchers* absence, but his wife excused it, and said, *he was only gone aside, for fear of some writs being served upon him*, and so it continued till about *July* 7 after

after, when *Raynard* going to *Topcliff*-Fair, and ſetting up his Horſe in the Stable, the Spirit of *Fletcher* in his uſual ſhape and habit, did appear unto him, and ſaid, *Oh* Ralph, *repent, repent, for my revenge is at hand*; and ever after, until he was put in the Goal, the ſpirit ſeemed continually to ſtand before him, whereby he became ſad and reſtleſs, and his own Siſter over-hearing his Confeſſion, and Relation of it to another Perſon, did through fear of loſing her own life, immediately reveal it to Sir *William Sheffeild*, who lived in *Raſcal*, whereupon *Raynard*, *Dunn*, and the Wife, were all three apprehended, and ſent to the Goal at *York*, where they were Condemned, and Executed, near the place where *Raynard* lived; and *Fletcher* was buried; the two men being hung up in Chains, and the woman burned under the Gallows. I have recited this ſtory punctually, as a thing that hath been very much fixed in my memory (being then but young) and a certain Truth, I being (with many more) an Ear-witneſs of their Confeſſions, and an Eye-witneſs of their Executions, and likewiſe ſaw *Fletcher*, when he was taken up, where they had buried him in his clothes, which were a green fuſtain Doublet pinkt upon white, gray Breeches, and his walking Boots, and braſs Spurs, without rowels. *Webſter* of *Witchcraft*. 298.

XLIV. About the year 1632. There lived one *Walker*, near *Cheſter*, *in the ſtreet*, who was a Yeoman of a good Eſtate, and a Widower; He had a young Kinſwoman to keep his houſe, who was by the Neighbours ſuſpected to be with Child, and was ſent away one Evening in the dark, with one *Mark Sharp* a Collier, and was not heard of nor little notice taken of her, till a long time after, one *James Graham* a Miller, who lived two miles from *Walkers* houſe, being one night alone very late in his Mill, grinding Corn, about twelve a Clock at night the doors being ſhut, there ſtood a Woman in the midſt of the floor, with her hair hanging down all bloudy, and five large

wounds in her head; he was very much afrighted, yet had the courage to ask her (after bleſſing himſelf) who ſhe was, and what ſhe wanted, to whom ſhe ſaid, *I am the Spirit of ſuch a Woman, who lived with* Walker, *and being got with Child by him, he promiſed to ſend me to a private place, where I ſhould be well looke too, till I was brought a Bed, and well, and then I ſhould come again and keep his Houſe, and accordingly* (ſaid the Apparition) *I was one night late ſent away with one* Mark Sharp, *who upon a Moor*, (naming a place which the Miller knew *ſlew me with a Pick* (ſuch as men dig coals withall (*and gave me theſe five wounds, and after threw my Body into a Coal-pit hard by, and hid the Pick under the bank. and his Shoes and Stockings being bloody, he endevoured to waſh them, but ſeeing the blood would not waſh off, he left them there*; and the Apparition) further told the Miller, *That he muſt be the man to reveal it, or elſe ſhe muſt ſtill appear, and haunt him.* The Miller returned home very ſad, and heavy, but ſpoke not one word of what he had ſeen, yet eſchew'd as much as he could to ſtay in the Mill in the night without Company, thinking thereby to eſcape the ſeeing this dreadful Apparition; But notwithſtanding, one night when it began to be dark, the Apparition met him again, and ſeemed very fierce and cruel, threatning him that if he did not reveal the murder, ſhe would continually purſue and haunt him; Yet for all this, he ſtill concealed it, until St. *Thomas* Eve before *Chriſtmas*; when being ſoon after Sun-ſet walking in his Garden, ſhe appeared again, and then ſo threatned and afrighted him, that he promiſed faithfully to reveal it the next morning: In the morning he went to a Magiſtrate, and diſcovered the whole matter, with all the Circumſtances, and diligent ſearch being made, the Body was found in a Cole-pit, with five Wounds in the Head, and the Pick, and Shoes, and Stockings yet bloody, and in every Circumſtance, as the Apparition had related to the Miller: Whereupon *Walker*, and *Mark Sharp* were

were both apprehended, but would confeſs nothing: At the Aſſizes following (I think it was at *Durham*) they were arraigned, found guilty, and hanged; but I could never hear that they confeſſed the Fact; It was reported, that the Apparition did appear to the Judg, or the Foreman of the Jury, but of that I know no certainty, There are many perſons yet alive that can remember this ſtrange Murder, and I ſaw, and read the Letter that was ſent to Serjeant *Hutton* about it, from the Judg before whom they were tryed, which makes me relate it with the greater confidence. *Webſter* of *Witchcraft*. p. 300.

XLV. A Merchant of *Lucca* travelling to *Roan* in *France*, was in the way murdered by a *French* man, his Servant, and thrown among the Vines: As the Fact was doing, a blind man comes by, led with a dog, as is uſual, and hearing one groan, asked who it was? The Murderer anſwered, *That it was a ſick man eaſing himſelf*: The blind man thus deluded, the Villain, with his Maſters money, and Bills of Exchange, ſets up ſhop at *Roan*, in the mean time, the Merchant was expected at *Lucca*, and when he came not, a Meſſenger was diſpacht to ſeek him, who after much inquiry, heard at an Inn, that ſix Months before, a *Luquois* Merchant lodged there, and was going toward *Paris*; But the Meſſenger hearing nothing of him there, began to ſuſpect that he was murdered, and made his complaint to the Parliament of *Roan*, who cauſed Inquiry to be made, if any about that time had ſet up a new ſhop, and finding that the perſon aforeſaid had, they cauſed him to be arreſted, but he upon Examination denyed the Fact, till the dead Corps was heard of; and the blind man alſo hearing of this inquiry, informed what he had heard about that place where the Corps was found, and what the Murderer anſwered, ſaying withal, *That he knew that voice from any others*; many Priſoners therefore were ordered to ſpeak the ſame words to the blind man, together with the Murderer,

but amongst them all he owned his voice; whereupon the Villain possessed with abundance of horror confessed the Fact, and was deservedly executed. *Beards Theatre.*

XLVI. In *Metz*, a City of *Lorrain*, the Common Hangman in the Night, and in the absence of the Master, got privately into the Celler of a Merchants house, where he first slew the Maid, who was sent by her Mistress to fetch some Wine, and then killed the Mistress likewise, who wondring at her Maids stay, came to see the reason; This done, he fell to rifling Chests and Cabinets; The Merchant upon his return finding the horrible Murders, and plunder of his house, with a soul full of troubles and grief, he complains to the Senate, and when there were divers discourses about the Murder, the Hangman also was got among the croud, and muttered out such words as these, *That seeing there had been frequent brawls, and quarrels betwen the Merchant and his wife, there was no doubt but he was the Author of that Tragedy in his house, and said he, were he in my hands, I would soon make him confess it*; By these, and the like words, it came to pass, that the Merchant was cast into Prison, and being tortured in a most cruel manner, by this wretched Hangman, he though Innocent, confessed himself the Murderer, and so was condemned to an horrible Death, which he suffered accordingly; Now was the Executioner secure, and seemed to be free from all danger: When the wakeful Justice of Heaven discovered the Villany, for he wanting Money, had pawned a Silver Bowl to a *Jew*, who finding upon it the Coat of Arms of the Merchant newly executed, sent it to the Magistrate, with notice thereof; whereupon the Hangman was immediately cast into Prison, and being examined how he came by the Cup, he there confessed all, as it had been done by him, and that he was the only Murderer: Thus the Innocency of the Merchant was discovered, and the Executioner had the due punishment

ment of his wickedneſs, *Wauly Hiſt. Man.* p. 92.

XLVII. In 1551. A young Woman at *Paris* had her Brains beaten out by a Man with a Hammer, near a Church, whither ſhe was going to Maſs at Midnight, and all her Rings and Jewels taken from her; The Hammer being left with the Corps, was known to be a poor Smiths hard by; who thereupon being ſuſpected of the Murder, was put to ſuch Torture, as utterly deprived him of the uſe of his Limbs, whereby to get his living, ſo that reduced to extream poverty; he ended his life in great miſery; All this while, which was the ſpace of twenty years, the Murderer remained unknown, and the memory of the Murder ſeemed to be buried with the dead Woman in her Grave, but mark the Juſtice of God. One *John Fleming*, being in a Village at Supper, chanced to ſay he had left his Wife at home ſick, and no body with her but a little boy; there was an old man then preſent, named *Monſtier*, and a Son in law of his, who both went immediately away that night, and at ten in the Morning came to *Flemings* houſe, with each of them a Basket of Cherries, and a green Gooſe, as if preſents from the Husband; they were let in by the boy, whom they preſently murdered; yet not ſo, but the Woman heard his cry, and therefore lockt fait the Chamber door, and cryed for help out at the window; the Neighbours ran in, and took theſe two Villains, one in the Funnel of a Chimney, and the other in a Well in the Cellar, with nothing but his Noſe above Water; Theſe two being condemned; and brought to the place of Execution, *Monſtier* deſired to ſpeak with the Smiths Widow, of whom he asked forgiveneſs, confeſſing that he had ſtollen his Hammer from him, wherwith he had murdered the young Woman aforementioned: Thus the Smiths innocency was cleared up, and the Murderer juſtly puniſhed twenty years after the Commitment. *Beards Theatre.* p. 300.

XLVIII. At *Tigiri* a certain Vagabond Rogue had killed his Companion, that lay with him in the night in a Barn, and having firſt removed the dead Corps out of ſight, fled away betimes in the morning, but the Maſter of the Barn ſeeing ſigns of a Murder, ſoon after found the dead Body; In the mean time the Murderer was got far away, yet by the noiſe of Crows and Jays which followed, and aſſaulted him, he was taken notice of by ſome Reapers then in the Field, who were ſomewhat terrified at the novelty of ſo unuſual a thing, The Murderer for all this holds on his way, and now might he ſeem to be almoſt out of danger, when their came ſuch as were ordered to make purſuit after him, who inquired of the Reapers, if any man had paſſed that way? who tell him, *they had ſeen none beſides one only fellow, who as he paſſed, was ever and anon moleſted with the Crows and Jays, that they thence did conjecture he was ſome Villain, and that if they made haſt, they might undoubtedly take him.* The Wretch was ſoon after ſeized by them and broken upon the wheel; At his Execution, with Sighs and Prayers, I heard him acknowledg the Providence of God, as a clear inſtance of which he had recieved in ſo unuſual a diſcovery of his Murder, *Montanus de Provid.*

XLIX. *Parthenius* Treaſurer to *Theodobert*, King of *France*, had traiterouſly ſlain an eſpecial Friend of his, called *Auſanius*, together with his Wife *Papianilla*, and when no man ſuſpected him thereof, he diſcovered himſelf in this manner; as he ſlept in his Bed, he ſuddenly roared out, crying *for help, or elſe he periſhed*; and being demanded what he ailed, he half aſleep anſwered, *That his Friend* Auſanius, *and his Wife, whom he had murdered long before, did now ſummon him to anſwer it before the Tribunal of God.* upon this Confeſſion he was apprehended, and after due Examination, ſtoned to Death; Thus though all Witneſſes fail, the Murderers own Conſcience is ſufficient to betray him. *Beards Theatre.* p. 285.

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L. *Plutarch* reporteth, that a Souldier belonging to King *Pyrrhus* being ſlain, his Dog diſcovered him, for when the Dog could by no means be brought from the dead body, but fawned upon the King, as it were, deſiring his aſſiſtance; the King commanded all his Army to paſs by in good order, by two, and two, till at length the Murderers came, and then the Dog flew upon them ſo fiercely, as if he would have torne them in pieces, and turning to the King, ran again upon the Murderers; Whereupon being apprehended, and examined, they ſoon confeſſed the Fact, and received condign Puniſhment as they deſerved; this we muſt apprehend to be the mighty power of God, who to deter men from ſhedding innocent bloud, doth ſtir up the dumb Creatures to diſcover this bloudy ſin. The ſame Author reporteth the like, concerning the death of the Poet *Heſiod*, who being ſecretly ſlain, the Murderers, though unknown to all the world, ſave God, and their own Conſciences, were likewiſe diſcovered by means of the Poets Dog. *Beards Theatre.*

LI. The like we read of, two *French* Merchants, who travelling together through a Wood, one of them ſlew the other, to get his money and buried him, but the Dog of the murdered Merchant would not depart from the place, but filled the Woods with howling and cryes; The murderer went forward on his Journey, and the Inhabitants near the Wood found out the dead Corps, and alſo the Dog; whom they kept, and fed, till the Fair to which people were going, was over, and the Merchants returned again; at which time they watched the Highways, having the Dog with them; who ſeeing the Murderer paſs by preſently fell upon him without any provocation, as againſt his mortal Enemy, whereupon he was apprehended, confeſſed the Fact, and was juſtly executed for the ſame. *Beards Theatre.*

LII. The ſame Author mentions yet a more ſtrange diſcovery of murder, as followeth; There was (ſaith he)

ke) a young Woman near *Paris*, who was beloved of two young men, one of whom, as he was going to visit his Mistress, was murdered by the way, and buried, and having a Dog with him, he would not depart from the Grave of his Master; At length the young man being mist by his Father and Brethren, they diligently sought him, and at last found his Dog lying on his Grave, who howled pitifully as soon as he saw his Masters Brother; the Grave was opened, and the murdered body found, which was brought from thence, and buried in another place, but the Murderer could not be found: It happened some time after, that the Dog (in the presence of his Brethren) espied him, and presently assaulted him with great fierceness: Upon which, the young man was apprehended and examined, and when by no means, nor policy he could be perswaded to confess, the Magistrate commanded that the Young man, and the Dog should fight together; the Dog was covered with a dry skin, instead of Armour, and the Murderer with a Spear, and a thin Linnen Garment about him, and so they both came out to fight, but behold the hand of Divine Vengeance, the Man offering to strike at the Dog with his Spear, the Dog presently leapt at his Face, and caught him fast by the Throat, and threw him down, whereat the wretch amazed, cryed out to the Spectators, *Take pity on me, and pull off the Dog from my Throat, and I will confess all*; which being done, he confessed the cause and manner of the murder, for which he received deserved punishment. *Beards Theatre*, p. 210.

LIII. *Munlus* in his common places says, That at *Winsheim* in *Germany*, there was a man, who had committed divers Murders some years before, who about *Easter* bought three Calves heads, and putting them in a Net, carried them along the Streets; As many as saw them, judged them to be mens heads, all bloudy; for so they seemed to them: Some that saw them, went, and informed the *Senate*, who immediately

mediately ſent Officers to apprehend him, when he was brought to the *Guild-Hall*, and asked where he had thoſe mens heads, He anſwered, *That he bought them in the Shambles*; The Butcher being ſent for, ſaid, *He ſold him Calves, not Mens heads*; The *Senate* being amaſed at the thing, ſent him to Priſon, where being ſtrictly examined, he confeſſed the former Murders, whereof he was guilty; and ſuffered for the ſame; When the Heads were taken out of the Net; they were then ſeen to be but Calves heads. *Clarks Mirrour*, 2 Part p. 460.

LIV. A murderer at *Tubing* was betrayed by his own ſighs, which were ſo deep and inceſſant for grief not of the Fact, but of the ſmall booty, and being asked the queſtion, readily acknowledged his Crime, and was Executed. Another Murderer in *Spain* was diſcovered by the trembling of his heart, for when many were ſuſpected of the Murder, and denyed it, the Judg cauſed all their Breaſts to be open'd and him, in whom he felt moſt trembling of his heart he was condemned, who could not deny the Fact, but preſently confeſſed the ſame, and ſuffered Death accordingly. *Beards Theatre.*

LV. At *Iſenacum*, A Young man being in love with a Maid, and not having wherewith to maintain her. uſed this unlawful means to accompliſh his deſire; One night he killed his Landlord, and throwing his body into a Celler, took away all his money, and then made haſt away, but he had not gone many ſteps, when the Terror of his Concience, and the Judgment of God ſo ſtupified him, that he could not ſtir a foot further, till he was apprehended, *Martin Luther*, and *Melanchton* were eye witneſſes of this miraculous Judgment, who likewiſe brought the murderer to confeſſion of his ſins, and repentance for the ſame. *Beards Theatre.* p. 214.

By theſe Examples we ſee how hard it is for a Murderer to eſcape the Juſtice of God, though the Juſtice of man be not ſometimes able to find them

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his Journey, he departed with all his Train; but at night he ſtays at a Caſtle of his own, to the Governour whereof he diſcovers his misfortune and deſign, and being only followed by him and a Groom of his Chamber in a dark night, they came to the Chamber where his Adulterous Wife was in Bed with her Gallant; The Governour called at the Gate, and told the Porter *he had Letters from his Lord, which he muſt preſently deliver to his Lady.* The Porter opens the Gate, and they all ſuddenly enter; The Lord forbids the Porter to make any noiſe, but commanding him to light a Torch, he preſently got to his Ladies Chamber, where the governour knocking, told an old Woman her Baud, *That he had Letters from his Lord, which his Lady muſt ſpeedily anſwer*; The Lady drunk with Luſt, commanded the old Woman to open the door, and receive the Letters; The Lord, with the two others ſuddenly ruſhed in and preſently ſiezed on the two Adulterers naked together; and after ſome furious words he commanded his Wife, with the help of the old Baud, to bind the Gentleman hand and foot, and afterwards to hang him up upon a great Hook, faſtned into a Beam to that purpoſe; Then he cauſed the Bed to be burnt, and commanded all the others moveables to be carryed away, leaving only a little ſtraw for this Whore and Baud to lie upon, and ordered the dead body ſhould remain there ſhut up with them, until the ſtink thereof had choked them, and thus having paſt ſome few days in this miſerable condition, they wretchedly ended their lives together. *Beards Theatre.*

LX. A Nobleman in *Burgundy* having in War taken a Gentleman Captive, his Wife being a beautiful Lady, came to redeem her Husband; The Nobleman promiſed to free him, if ſhe would let him lie with her, which by the perſuaſion of her Husband, ſhe conſented to; But the Adulterous Nobleman the next day cut of the Priſoners head, and ſo delivered his Body to his Wife, which horrible Fact being

ing complained of by her to the Duke of *Burgundy*, he cauſed this Nobleman to marry her, but before night he cut off his head, and gave her all his Poſſeſſions. *Clarks Mirrour.* P. 9.

LXI. In the year 1056. An Advocate of *Conſtance* extreamly luſted after the Wife of the Kings Procurator, and often enjoyed her, which the Procurator underſtanding, ſurprizing them ſporting together in a Bath, and afterwards retiring to an Old Womans houſe hard by, he got a ſharp curry comb, and leaving three men at the door, that none might come in, he ſo curried the Advocate, that he tore out his eyes, and ſo miſerable rent his whole body, that he dyed within three days after. *Clarks Martyr.*

LXII. A Nobleman in *Thuringia*, being taken in Adultery with another mans Wife, the Husband of the Adultereſs layd hold of him, and bound him hand and Foot, and then caſt him into Priſon, and to quench his Luſt, he kept him faſting, and the more to increaſe his miſery, he daily ſet hot diſhes of meat before him, that the ſight and ſmell might the more provoke his Appetite, In this Torment the Letcher continued, till he gnawed off the Flesh from his own Shoulders, and ſo the eleventh day after his impriſonment, he ended his wretched Life. *Euther.*

LXIII. It was unnatural Luſt which brought down Vengeance upon *Sodom* and *Gomorrah*, who burning with Fire from Hell, the Almighty burnt them up with Brimſtone and Fire from Heaven; and even in this laſt Age we find dreadful Inſtances of Gods Wrath for that horrid Abomination; For in a little Treatiſe lately publiſhed, called *The Adventurers of Mr. T. S. an* Engliſh *Merchant, taken Priſoner by the* Turks *of* Algiers, *and carried into the inland Countreys of* Africa, we find this wonderful Relation, That near *Tezrim*, a Town in that Country in a Meadow, where excellent Graſs grows: This Gentleman ſaw the perfect Stature of a man, buggering his Aſs, which was ſo lively, that at a little diſtance he thought it to

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be real, but when he came near, he ſaw they were of perfect Stone; he inquired why the *Moors* or *Arabs* that naturally hate all ſorts of Repreſentations, ſhould ſhew their skill, by making ſuch beaſtly Figures, odious to Nature, but was informed that this was never made by man, but that ſome Perſon formerly had been turned into that Image with the Aſs, in the very moment of the Act, by the Mighty Power of God; the fleſhly ſubſtance of the Man and the Aſs being changed into firm Stone, as an eternal Reproach to Mankind, and Juſtification of his ſevere Judgments againſt us. He did further ſearch into the appearances of this Report, and found the Stone to repreſent, not only the perfect ſhape, but alſo the colour of every part of the Man, and of the Beaſt, with the Sinews, Veins, Eyes, Mouth, in ſuch a lively manner, that no Artiſt with all his colours could expreſs it better; ſo that he was convinced of the truth of it; He endeavored to move it, but was forbid by ſome of the Company, who ſaid, ſome that had laboured to carry from thence that Monument of mans ſhameful Luſt could never do it; but either their Perſons or Cattle were ſtruck dead in the attempt upon the place; Divine Juſtice not ſuffering that to be hid or deſtroyed, which was placed there for an Example; it being neceſſary that the *Moors* ſhould have ſuch ſignal Teſtimonies of Gods diſpleaſure always before their Eyes, who are inraged to commit ſuch filthy Actions more frequently than other Nations; This Gentleman was likewiſe informed by ſome of his Acquaintance who had been at *Tripoly*, that there is a Prodigy of Divine Wrath and Juſtice, about five days Journey from that Town, towards the South-Eaſt, amongſt the Mountains called *Gubel*, far more remarkable than this, an account of which was printed about Twenty Four years ſince, under the Name of Sir *Kenelm Digby*; and many of our Engliſh proteſt they have ſeen ſome peices of it brought by the *Moors* to *Tripoly*, and heard it confi-

dently

dently reported in that Town, as an undeniable Truth; Yea ſome of our *Engliſh* Merchants have had the curioſity to go thither, and they alſo proteſt it to be true; That in the place aforeſaid, there is a whole Town full of thoſe Repreſentations, that is, Stones in the ſhape of all manner of Creatures belonging to a City, with the houſes, Inhabitants, Beaſts, Trees, Walls, and Rooms very diſtinctly formed: Our People have entred into the Houſes, and have there found a Child in a Cradle of Stone, a Woman in a Bed of Stone, a man at the door, looking lice of Stone; Camels in ſeveral Poſtures of Stone; Cats, Dogs, Mice, and all that belonged to the place, of ſuch perfect Stone, and ſo well expreſſing the ſeveral Shapes, Poſtures, and Paſſions, in which the Inhabitants were at that time, that no Ingraver could do the like; Some may judg this Relation fabulous, but let them inquire of our Merchants and Traders, who have been in *Tripoly*, or that Country, and they will all agree in the Confirmation thereof; the report given by the *Moors* is, That this Town was once very populous, and fruitful, as may appear by the Trees of Stone, of ſeveral ſorts of Fruits planted round about it, and in the places that retain the forms of Gardens and Orchards, but the Inhabitants giving themſelves over to all manner of Vice, beaſtly Luſt, and Debauchery, to the great ſcandal of humane Nature, God Almighty in a moment ſtopped all their Actions, and turned their Bodies into firm Stone, that future Ages might ſee and learn to dread his power. At *Athens* there is another ſuch like Figure; A Stone repreſenting two men buggering one another; I know no reaſon why we ſhould doubt of the poſſibility of theſe Relations, if we conſider the Almighty power of God, by whoſe influence all things ſubſiſt; and who can eaſily alter and change them, as it ſeems good to his Divine Wiſdom; Or, if we conſider the neceſſity of ſuch notable Examples of Gods Juſtice to be perpetuated to poſterity, by expreſſing his

his displeasure in this dreadful manner to future ages, especially in this Countrey, where the people are addicted to such like Villanies, which Nature it self abhors, any one may fully satisfie himself of the Truth of these prodigious Judgments from such as have Travelled in those places, they being like that of *Lots* wife, turned into a Pillar of Salt, which some ancient Historians do affirm to have seen remaining in their days many Hundred years after. *Adventures of T.Sp.*238.

To Conclude, innumerable are the Examples in all Ages of Divine Vengeance against those crying sins of Cruelty, Murder, and Lust; which if men would seriously consider, it might cause them to *fear the Lord, because of the Judgments which he executeth* upon those that continue in disobedience and Rebellion against his Holy Laws, and Commandments.

CHAP VI.

Admirable Deliverances from Eminent Dangers, and deplorable Distresses both by Sea and Land.

NOtwithstanding all these Judgments upon notorious, and impenitent Sinners; yet it sufficiently appears, that God is always good to *Isreal*, even to those of an upright heart, for as he executeth his severity upon the one, so he defendeth those that call upon him, in truth, and put their whole Trust and Confidence in him, of which we may find many wonderful Instances in all Ages, and especially at Sea; so that they have real experience of what the Psalmist saith, *They that go down to the Sea in Ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep, for he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof;*

They

They mount to the Heavens, they go down again to the depths, their Soul is melted because of Trouble, they reel to and fro, and ſtagger like a drunken man, and are at their wits end, then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes: He maketh the ſtorm a calm, ſo that the waves thereof are ſtill, then are they glad becauſe they be quiet, ſo he bringeth them to their deſired Haven; Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the Children of men. Pſam 107. 23, &c. And of the truth of this, I ſhall collect ſome few remarkable Relations, as I find them in Hiſtory.

I. In the year 1640, Four Chriſtian Slaves being in a Ship of an *Algier* Pirate, reſolved to make their eſcape in a Boat, which one of them, who was a Carpenter undertook to build, the Carpenter ſet himſelf on work, making wooden pins, and other pieces neceſſary for the faſtning of the Boards, whereof the Boat was to conſiſt; Having appointed a time for the Execution of their Deſign, they took off five Boards from the Room where the Proviſion was kept, whereof they uſed two for the bottom, two others for the ſides, and the third for the Prow or Poop, and ſo made up ſomewhat that was more like a Trough than a Boat, their quilt ſerved them for Tow, and having pitcht the Boat well, they ſet it into the water, but when they would have got into it, they found that two men loaded it ſo, that being in danger of ſinking, two of the four deſiſted from that Enterpriſe, ſo that only two, an *Engliſh-man*, and a *Dutch-man* adventured in it; all the tackling they had, was two Oars, and a little Sail, all their proviſion, a little Bread, and freſh Water, and ſo they put to Sea, without either compaſs, or *Aſtrolabe*; The firſt day a Tempeſt at every wave filled their Boat, and they were forced to go as the wind drove, they were continually imployed in caſting out the water, the Sea had ſpoiled their bread, and they were almoſt quite ſpent, when they were caſt upon the Coaſts of *Barbary*;

There

There they found a little Wood, wherewith they somewhat inlarged their Boat, but narrowly escaping Death by the *Moors*, they got to Sea again: Thirst troubled them most, for which they made some shift by the bloud of some Tortoises which they took; at last, after ten days floating up and down, they arrived upon the Coast of *Spain*, at the Cape of *St. Martin*, betwixt *Alicant*, and *Valentia*. Those of the Countrey seeing them at a distance, sent a Boat to meet them, carried them Bread, and Wine, treated them very civilly, and found them passage for *England*. *Mandesło's Travels.* p. 202.

II. Horrible was that Tragedie which the *Western Indies* beheld in the Persons of seven *English-men*, the Relation of it take as followeth. The forementioned seven being in *St. Christophers* Island, had prepared themselves for a Voyage of one night, and had taken with them Provisions for no longer a time, but a Tempest intercepted their return, and carried them so far off into the Sea, that they could not return home in less than seventeen days, in which time they were so sparing of their one nights provisions, that they made it serve them to the fifth day, that past, they must wrestle with meer Famine, which was so much the more grievous to them, in regard the Sun was extream hot, and that dryed up their parched Throats, exhaling the saltness from the troubled Sea; they had now little hope of retrieving themselves from destruction, and were therefore forced by cruel necessity to cast Lots amongst themselves, to see whose Flesh and Bloud should satisfie the hunger and thirst of the rest, the lot fell upon him, who first gave the Councel, who was not only unafrighted at his hard hap, but incouraged the rest, who had a kind of horrour, as to what they went about; he told them *that there was no possibility of escape, unless they unmediately stay'd their flying life by Humane Flesh, that for his part he was well content, and that he thought himself happy he could serve his Friends,*

when

when he was dead; with ſuch words as theſe he ſo perſuaded them, that one drawn out by Lot alſo, cut his Throat, of whoſe Carcaſs (I tremble to relate it) each of them was ſo deſirous of a piece, that it could ſcarcely be divided quick enough; They fell to the fleſh with eager Teeth, and ſucked out the blood into their thirſty Stomachs; One only was found amongſt them, who being nearly related to the dead perſon, reſolved to indure all things, rather than to pollute himſelf with the blood of his Friend, but the next day his famine drove him into ſuch a madneſs, that he threw himſelf overboard into the Sea: His Aſſociates would not ſuffer ſo delicate a repaſt as his Carcaſs to be ſo unſeaſonably ſnatched from them; but his madneſs had already ſo vitiated his blood, and the fleſh all about the Veins, that in the whole body, there was ſcarce any thing fit to eat, ſave onely his bowels: At laſt it pleaſed God to ſhew them mercy in their wandring and diſtreſs, and brought their ſmall Ship to the Iſland of St. *Martin*, in which they were kindly received by the *Dutch* Garriſon, and ſent back to the reſt of their Friends, where they had ſcarce ſet foot on ſhore, but they were accuſed of Murder, but inevitable neceſſity pleading on their behalf, they were ſet free by the Magiſtrate. *Wauly Hiſt. Man.* p. 638.

III. It is a ſtory altogether lamentable, and a calamity full of aſtoniſhment which hapned about the *Cape de Bona Eſperanza* to *Manuel Souſa* Governour of *Diu* for the King of *Portugal*, and it is this. Having long enjoyed great honour and happineſs in the *Eaſt-Indies*, he came to *Cochin*, not far from *Calicut*, where he imbarqued himſelf in *January* 1553. in a great Ship, laden with Riches, and about ſix hundred perſons with him, amongſt whom were his Wife, his Children, his Servants, and Slaves, and a great Retinue to come into *Portugal*, but the Ship being caſt away upon the Coaſts of *Ethiopia*, and the Sea having

having ſwallowed up almoſt all within it, except the Perſons who ſaved themſelves aſhore half naked deſtitute of all hope to recover their loſſes again, having relyed upon the words of the crafty, and cruel *Barbarians*; they fell at laſt (ſo many of them as yet remained alive, for the greateſt part were now dead, what with fear, famine, and other miſeries) into the hands of a petty King of *Ethiop*, who cauſed them to be diſarmed, ſtript, and left ſtark naked upon the Sands, deprived of all neceſſaries, and ſuccour; ſo that they that were left alive, were half dead with hunger and thirſt, overwhelmed with fear and ſhame, caſting their Eyes upon the ground, as Perſons transformed into ſo many Images; *Eleanor*, the Wife of *Garcias*, an Honourable Lady, ſeeing the *Barbarians* buſied about ſtripping, and ſnatching away the clothes from her Husband, her ſelf, her Children, and the reſt, forgetting her Dignity, and her Sex, fell upon theſe Filchers with her Fiſt, provoking them to kill her, but in vain; They left her ſtark naked upon the ſhore; The chaſt Lady ſeeing her ſelf in ſuch a caſe, and the day-light miniſtring to her more horrour and ſorrow than Death it ſelf, ſhe covered her ſelf with ſand, caſting abroad her hair confuſedly upon her ſhoulders, and over her Breaſts that were naked and bare, which done, ſhe commanded the men that ſurvived of her miſerable company, to be gon, and ſhift for themſelves as they could, her ſelf remaining in that caſe without ſtirring, or ſpeaking a word; if at ſometimes ſhe beheld her dear Children, the tears would flow from her Eyes like Rivers and ſhe ſent out deep ſighs and ſobs: As for *Manual* the Father and Husband, ſuch an extream ſadneſs and grief had cloſed up his heart, and his mouth, that he held his eyes along time fixed on the Earth, as one ſtruck with a Tunderbolt; yet at laſt, the care of his little ones upon a ſudden awaked him; he goes to a Forreſt hard by, to ſeek for ſome food; at his return, he finds the youngeſt of his

Children

Chidren departed, and his Wife, (who had been three days without eating any thing) overcome with ſorrow and tears; His child he burys with his own hands, and the next day returns to ſeek again, and coming back, he finds his Wife, and his other Son dead, and ſome women Servants lamenting with great cryes over their poor Bodies: Having put by the Servants, he lays himſelf down upon the Ground, and ſtretching out the right hand of his deceaſed wife, he leaneth a while with his head upon the ſame, and then calling his Servants again he hideth his Wife and Child within the Sand, without uttering a word, That done, he returns into the Forreſt, where it is conjectured he was devoured by wild Beaſts, for there was never any news heard of him afterward; About ſix ſcore of theſe miſerable Travellers having eſcaped divers incredible difficulties; did at laſt recover a Port of the Sea, where they found opportunity to return into *Portugal*, who there declared the particular of this Hiſtory, as it is here ſet down. *Cauſins Holy Court.* p. 111.

IV. Admirable is the Relation of Dr. *William Johnſon*, written by himſelf concerning a deliverance at Sea, which I ſhall briefly epitomize in his own words. We went aboard from *Harwich*, on *Michaelmas* day, *Sept.* 29. 1648. in the *William and John of Ipſwich*, *Daniel Morgan*, Maſter, and having a fair wind, we ſet ſail; I being Sea-ſick, went to bed, but about four a Clock in the afternoon, the Maſter of the Ship came into our Cabin with more haſt than he was wont, which made me ask him whither all was well, who like a tender-hearted man, who is loth to tell his dying Friend, that he is ſo near his end, replyed, *all is well*; yet when I ſaw him ſhift himſelf with ſuch haſt, I roſe from my Bed, and crawled upon the Deck, where I ſaw a ſad ſpectacle, the Ship having ſprung a leak, or rather a plank, was ready to ſink, upon which, every man was affrighted, one was at his Prayers, another wringing his hands, a third

third his eyes ſhedding of tears, when he had no need of more ſalt water; but after this, they fell to work, but were buſie in doing nothing: The Maſters Mate who went to ſearch the Leak, told us with a ſad countenance, trembling hands, gnaſhing of Teeth, a quivering Tongue, and words half ſpoken, *That the Leak could not be ſtopt, and the water came in ſo faſt upon us, that we muſt periſh in this moment*; Upon which we preſently caſt out our Long-boat, and ſhot off eight or nine Guns to another ſhip, who came out with us, to come to our relief, then with ſome difficulty we all got into the Boat, and God be thanked, came clear of the Ship, whoſe ſails now lay flat upon the water, and now we were roving we knew not whither, for the other ſhip came not to our relief, which made us have hard thoughts of them without cauſe, for we underſtood that both the Ship, and all the men periſhed in the ſame hour. Now were we without all hope, for it blew half a ſtorm, and we were in a ſmall Veſſel, many Leagues from the ſhore, without Compaſs, or proviſion to ſuſtain us, being ſtarved likewiſe with cold, as well as for want of Victuals, having nothing in our Boat, but a ſmall Kettle which ſerved to caſt out the water, and three bags of pieces of eight of three hundred pound Sterling, which would neither feed us, nor keep us warm; In this diſtreſs we went to Prayers, and it pleaſed God to hear us, and ſent a Ship to us, even in the moment of death, which we endeavoured to come to, and he likewiſe to us, but the ſtorm was ſo great, we could not reach one another, though when it was dark, he hung out a light, and we to let him know we were alive, ordered that when a wave took us up, we ſhould give a great ſhout, which we did ſo loud, that I believe our cry was heard to Heaven, for by Gods miraculous aſſiſtance we got near the Ship, and ſoon after, all ſafe into it; The next day it blew fair for *Norway*, whither we were bound, and about twelve at noon we ſaw the Coaſt, which being ragged,

ing ragged, and full of Rocks, we reſolved to ſtay till next morning before we went in, and then ſate down to meat, and eat every heartily, being kindly entertained by the honeſt *Norwegian*; About ten a clock at night, we laid us down to reſt, after having prayed, and ſet our watch, but immediately this our ſecond Ship ran with full Sails upon a Rock, and gave ſo great a Crack, as was able to awake the Moſt dead-aſleep among us, and the Marriners cryed out, *Mercy, Mercy*; it pleaſed God, that the Ship ſtruck it ſelf ſo faſt in the cleft of a Rock, with her bow over the main Rock, that the former part of her ſtood firm, but breaking in the ſtren, one of the Sea-men leaped from the bow of the Ship upon the Rock, with a Rope in his hand, which was feſtened to one of our Maſts, and held it with ſo ſtiff a hand, that another ſlipt down by it, and ſo all our Company that eſcaped being Twenty Eight in number, came ſafe to the Rock; I was the laſt that came down the Ship that way, for in that very moment ſhe gave way; which the Maſter percieving, who was ſtill aboard, made lamentable moan to us, to help him, which we endeavoured to the utmoſt, but the Ship brake, and ſunk immediately; there was this good man, and four of the Marrinners drowned; I ſaw the Maſter, with a light in his hand fall into the Sea, the ſaddeſt ſight that I ever yet beheld in this world, and that which pierced my very Soul, to ſee him, that ſaved our Lives, loſe his own: Now were we in the dark, upon the Rock, but knew not where, our feet being cut upon the ſharp ſtones, at length, we happened in a hole in the Rock, which was a warm ſhelter againſt the wind; and when morning came, we could ſee no Land, only had a glimpſe of the Coaſt of *Norway* at a great diſtance; We grew hungry, but had nothing to fiſh with, but our Arms, with which, we drew up ſome ſmall Muſcles, and they we eat heartily, but we burnt with thirſt, and I would have given all I had for a draught of freſh-water, which would have been more welcome,

than the Gold of *Ophir*, though nothing is ſo mean in our eſteem; but we were forced to drink Salt-water, which increaſed our thirſt; we now ſaw a Ship coming toward us with full ſails, and we waved our hats to them, but they went off, and never came near us; we betook our ſelves to our old Remedy, Prayers, the *Danes* firſt ſinging one of *Luthers* Pſalms, fell to their Prayers, and I prayed as long as I was able to ſpeak, and then layd my ſelf down on the Rock, thinking I ſhould riſe no more in this world, But I overheard one of the Seamen ſay, *Let us make a Raft, and venture to Sea, I had rather be drowned, than lie here, and be ſtarved*; They all preſently concluded of it, though dangerous, and the Sea having fallen from the Rock, had left our Sails, Maſt, and Anchors, with part of the Ship thereon, wherewith thy ſoon made a ſlight boat, and it being a great calm, the Raft paſt through the Breakers with four men in it, and had it touched only on them, they would have rent it in pieces, however through Gods goodneſs, they arrived ſafe in *Norway*, and returned with ſeveral Boats, ſo that we came all of us once more to Land; and were entertained at an honeſt *Lutheran* Parſons houſe, where after we had continued for ſome days, with little money and much thanks as we parted, and came to *Frederick Stadt*, where the People run after us in the Street, and with compaſſionate Eyes gave us what we wanted without aſking, from thence we went to *Oſterſontd*, and there went abroad an *Engliſh* Ship, we had not been above two, or three hours at Sea, but there was a ſad deſtraction, the Marriners again crying for *Mercy, Mercy*, for we had almoſt fallen foul on a Rock under Water, which we did not ſpie till we were upon it, but by the mercy of God, we ſailed cloſe by it, and yet eſcaped it, the leaſt touch of it had been our ruine; about noon we came clear of all the Rocks on the Coaſt of *Norway*, and were ſailing for *England*, with a fair Gale of Wind, but in this proſperity, another ſad accident befel us, this third Ship ſprang a leak

a leak, and began to ſwim within, as well as **without**, and we had no way to relieve our **ſelves**, but by, pumping (for the leak could not be found) which we did day and night, for four or five days together, when it pleaſed God, we came ſafe, though in a great deal of danger, becauſe of our rotten Ship, into *Yarmouth* Road, for the wind being very high, had like to have driven us upon a *Scotch* Veſſel, who cryed out as well as we, but we happily miſt him, and ſo ſafely arrived in *Yarmouth* Town, through the wonderful mercy of God. *Deus Nobiſcum.*

V. Two Ships were bound for *Newfound-Land*, from the weſt of *England*, but by ſtreſs of weather were parted; ſome few days after, one of the Ships in fair weather ſprung a leak, and foundred in the Sea, where every Soul periſhed, except one Old man, who having laſht himſelf on the main hatch, committed himſelf to the mercy of God, and the Sea, where he floated three days, and three nights, in which time about the middle of the ſecond day, the Devil in the ſhape of a Mermaid ſtarts up before him, and bid him *be of good heart, for if he would but make a contract with him, he would promiſe to deliver him in twenty Four hours*: The Old man being ſenſible it was the Devil, looking him in the face, ſaid, *Ah Satan! if thou canſt Prophecy deliverance for me, know, my God, in whom I truſt, will deliver me without thy help, but however know, I will not comply with thy wiles, therefore avoid Satan, avoid*, upon which, he immediately vaniſhed, and appeared no more to him; It happened that the other Ships being at the ſame time in the ſame latitude and danger, the Cabbin boy dreamed that night, that ſuch a Ship was caſt away thereabout, and all the men loſt, except this Old Man (which he named) who was ſaved upon a piece of the Ship, and floating in the Sea; which dream the Boy in the morning confidently tells to his Maſter, and the Company, and affirmed that it muſt needs be true, and was ſo impatient, that he

recieved ſome checks from his Maſter, yet he continued reſtleſs, running up ſometimes to the fore top Maſt head, and then to the main top Maſt head, looking abroad; and at laſt cryed out aloud *Alow there, I ſee him, I ſee him under our Lee-bow*; He thus confidently affirming it, ſome of the men ſtept up, and eſpied ſome thing, at a diſtance no bigger than a Crow in appearance, floating, and adviſed the Maſter thereof, who preſently commanded the helm to be borne up, and ſtood away to it, and when they came near, found it to be the Old man, as the Boy had ſaid; and hoiſting out their Boat, they took him in, who was then ſpeechleſs, and almoſt ſpent, but by the care of the Maſter and Chirurgeon, he with Gods bleſſing recovered, and gave this Account of his misfortune, and wonderful deliverance by word of Mouth, and the Ship wherein he was, landed him ſafe in *Newfound-Land*, *Remarkable Sea Deliverances.*

VI. *Richard Clark* of *weymouth* in *Dorſet-ſhire*, a skilful Pilot, was Maſter of the ſhip, called the *Delight*, which in 1583, went with Sir *Humphrey Gilbert* for the diſcovery of *Norembega*; It happened, that without any neglect or fault of his, the Ship ſtruck on the ground, and was caſt away *Aug* 29. the ſame year. Of thoſe that eſcaped Ship-wrack, ſixteen got into a ſmal Boat of a Tun and a half, and had but one Oar to work withall: They were ſeventy Leagues from Land, and the weather ſo foul, that it was not poſſible for a Ship to brook half a courſe of Sail. The Boat being overburdened, one of them, Mr. *Hadley* made a motion to caſt Lots, that thoſe four who drew the ſhorteſt, ſhould be caſt overboard, provided if one Lot fell on the Maſter, he notwithſtanding ſhould be preſerved, in whom all their ſafety was concerned: The Maſter diſavowed the acceptance of any ſuch Priviledg, replying, *They would live and die together*: On the fifth day, Mr. *Hadley* (who firſt motioned Lot-drawing) and another Perſon dyed, whereby our Boat was ſomewhat alighted;

alighted; Five days and nights together they ſaw the Sun and Stars but once, ſo that they only kept up their Boat with their ſingle Oar, as the Sea did drive it; They continued four days without ſuſtenance, ſave what the Weeds which ſwam in the Sea, and the Salt-Water did afford: on the Seventh day, about Eleven a Clock, they had ſight of *New found-Land*, and about Three, they came to the South-part thereof: All the time of their being at Sea, the wind kept continually South, if it had ſhifted to any other point, they had never come to Land, but it turned to the North within half an hour after their Landing. Being all come to ſhore, they kneeled down, and gave God praiſe for their Miraculous Deliverance; There they remained Three days, and Three nights, making a plentiful repaſt upon Berries, and wild Peaſe; After five days rowing along the ſhore, they happened of a *Spaniſh* Ship of St. *John de Luz*, who courteouſly brought them home to *Biſcay*, where the Viſitors of the *Spaniſh Inquiſition* came aboard the Ship and put them upon Examination, but by the Matters favour, and ſome general anſwers, they eſcaped for the preſent, but fearing a ſecond ſearch, they ſhifted for themſelves, and going Twelve miles by night, got into *France*, and ſo ſafely arrived in *England*, *Hackluits Voyages. Vol.* 3.

VII. The Admiral of St. *Jago* ſet out of *Portugal* in 1585. with a good ſpeedy wind, ſhe came Sailing betwixt the Iſland of St. *Laurence*, and the firm Land, that runs by the Coaſt of *Moſambique*, in which paſſage there are certain ſhallows, called the *India*, which are of coral, very ſharp, black, white and green, and very dangerous; The Pilot took the height, and made his account they were paſt the Shallows, and though many of the Sailors, and others in the Ship were againſt him, yet he commanded the Maſter to make all the Sail he could to *Moſambique*, without any let, or ſtay; They Sailed in that manner till Mid-night, and then fell upon the Shallows,

being of clear white Coral, and ſo ſharp, that with the force of wind and water, that drove the ſhip upon them, the Ship was cut in two pieces, as if it had been ſawn aſunder, ſo that the Keel, and two Oar-lops lay ſtill upon the ground, and the upper part being driven ſomewhat further, at the laſt ſtuck faſt, the Maſt being alſo broken; whereupon there was a mighty, and lamentable cry, for there were no leſs than Five Hundred Perſons in the Ship; The Admiral *Ferdinando de Mendoza*, the Maſter, the Pilot, and Ten or Twelve more preſently entred into the ſmall Boat, defending it with their drawn ſwords, that no more ſhould enter, ſaying, *They would go ſee if there were any dry place in the Shallows, whereon they might work to make a Boat of the pieces of the broken Ship, therein to ſail unto the ſhore, and ſo to ſave their lives*, which put them that were left behind in ſome ſmall comfort; But when they had rowed about, and found no dry place, they durſt not return again to the Ship, leaſt their Boat ſhould have been overladen; they therefore rowed toward *Land*, having about Twelve boxes of Marmalade, with a Pipe of Wine, and ſome Biskets which in haſte they had thrown into the Boat, After they had been ſeventeen days at Sea, and had indured great hunger, thirſt, and labour, they got to Land, and ſaved themſelves; the reſt who ſtay'd in the Ship, ſeeing the Boat not come again, it may be ſuppoſed in what trouble they were: At laſt, one ſide of the upper part of the Ship, between both the upper Oar-lops, where the Boat lay, burſt out, and the Boat being half burſt, began to come forth; but becauſe there was ſmall hope, no man layd hand thereon, but every man ſate looking one upon another; At laſt, an *Italian* called *Cyprian Cantarido* roſe up, and taking courage, ſaid, *Why are you thus diſcouraged; let us ſeek to help our ſelves, and try, if there be any remedy to ſave our lives*; wherewith he preſently leaped into the Boat, with an Inſtrument in his hand, and began to make it clean, whereat others took heart, ſo that there leapt at leaſt Four-

ſcore

ſcore and Ten Perſons into it, and many hung by the hands upon the Boat, ſwimming after it, but to prevent their ſinking the Boat, thoſe in it were forced to cut off the Fingers, Hands, and Arms of ſuch as held thereon, and let them fall into the Sea, and many others they threw overboard, which done, they ſet forward, committing themſelves to God, being followed with the moſt doleful and lamentable noiſe, from thoſe they left in the Ship; In this manner having rowed certain days, and having but ſmall ſtore of Victuals, becauſe there were ſo many in the Boat, which was likewiſe very leaky, and ready to ſink, and not likely to hold out long; They hereupon agreed to chooſe a Captain, and that they would abſolutely obey his commands; they choſe a Gentleman, a *Meſticho* of *India*, who preſently commanded to throw ſome of them overboard, as the Lot directed, amongſt theſe was a Carpenter, who not long before had helped to dreſs the Boat, who deſired them to give him a peice of marmalade, and a Cup of Wine, after which, he willingly ſuffered himſelf to be thrown into the Sea, and was drowned; In this miſery and diſtreſs they continued Twenty days, and then got to Land, where they found the Admiral, and thoſe that were in the other Boat; but having eſcaped this danger, thoſe in the Boat fell into another, for they had no ſooner ſet foot on ſhore, but they were robbed by the *Moors* of all their Clothes, ſo that they left not ſo much as a rag upon their Bodies: In the end, having indured great hunger, and others miſeries, they came to a place, where they found a Factor of the Captain of *Soffola*, and *Moſambique*, and from thence they went to *India*, where (ſaith *Linſchoten*) *I knew many of them, though ſome dyed before they got to* Moſambique; Of thoſe that ſtaid in the Ship, ſome took boards, and pieces of wood, and bound together every Man what he could catch, all hoping to ſave their lives, but there came only two men of them all aſhore, ſo that of all the Five Hundred, there were but Threeſcore Perſons ſaved,

all the reſt, (among whom were Fifty Women, ſome *Jeſuites* and Fryers) were all drowned in the Ship, and all this through the wilfulneſs and pride of a Pilot, *Linſchotens Voyages.*

VIII. One *Gregory Crow*, who dwelt at *Malden* in *Eſſex*, was going in his Boat with his man and boy to fetch Fullers Earth, but by the way meeting with a ſtorm, his Boat was driven upon a bank of Sand, and there ſunk; the men were glad to hang upon the Maſt, but poor *Crow* ſeeing his New Teſtament in the water, which he highly prized, catcht it up, and put it into his Boſom: The Tyde being gone, they were left upon the Sand, at leaſt Ten miles from Land: In this great diſtreſs they beſeeched God to find out a way for their deliverance, for within half an hour it would be flood, but in this little time before, they found a Cheſt, wherein was Five Pounds, Six Shillings, Eight Pence; which honeſt *Crow* caſt it into the Sea again, ſaying, *if God will pleaſe to ſave our lives, he will provide us a little food*, and ſo they went again up to the Maſt, where they to Admiration, hung by the Arms and Legs for Ten hours together, only the Boy was weary, that beaten with the Waves, he fell off, and was drowned; Now their fears increaſe upon them, and they know not what to do; but *Crow* adviſes his Man to cut down the Maſt, and when the flood came again, to ſit upon it, and ſo ſays he, *it may pleaſe God to drive us to ſome Ship*; This Counſel was taken, they commit themſelves to God upon this Maſt, and thus continued Tueſday night, Wedneſday, and Wedneſday night, in which time the Man was ſo tired with Hunger, Watching, and Cold, that he died: Now was *Crow* left alone in this ſad and deplorable condition, who prayed more earneſtly for ſuccour and relief, but durſt not ſleep, leaſt the Sea ſhould beat him off the Maſt, and when this diſtreſſed Creature was almoſt ſpent, his fleſh ſodden with Sea-water, and his Eyes almoſt cloſed up with Salt: In this Extremity, Providence preſents

preſents a Ship going for *Antwerp*, and the Wind not being favourable, they were driven out of the way thither, and eſpying ſomething afar off in the Sea, they ſuppoſed it to be a Fiſher-boy, and ſteered from it; *Crow* ſeeing this, held up his Cap, and ſhaked it over his head, whereby at lenght they were moved to go to him, and ſo they took him in; when he came into the Ship, though he was half dead, yet being careful of his New Teſtament, he pluckt it out of his Boſom, and gave it to ſome to dry; They in the Ship were careful of him, and with great difficulty recovered him, and carried him with them to *Antwerp*, where the fame of his being ſo miraculouſly preſerved, drew many to ſee him, and relieve him with neceſſarys, *Acts and Monuments.*

IX. In the year 1630. *May* 1. The *Moſcovy* Marchants of *London* ſent a Ship, called the *Salutation* for *Greenland*, which arrived there in ſafety, *June* 11. following, together with two other Ships, all which were commanded by Captain *William Goodler*: The Captains Ship ſtayed at *Belſound*, The *Salutation* at the *Foreland*, the Captain having killed ſtore of Whales, made a quick Voyage, and ſent for the *Salutation* to take in part of her Train-Oyl; in the way meeting with croſs winds, the Maſter ſent Eight of his Men aſhore to kill ſome Veniſon, who taking with them a brace of Dogs, a Firelock, two Lances, and a Tinder-box went on ſhore, and killed fourteen good Dear; night coming on, being weary, they went to reſt, intending next day to end their hunting, and return to their Ship; But the next day proved foggy, and much Ice being betwixt the ſhore and the Ship, the Ship was fain to ſtand ſo far off into the Sea, that they loſt ſight of her; They hurried on to *Green Harbour*, and there they found that the Ship was departed; they made all ſpeed poſſible with their Shallop to *Belſound* to their Captain, and for fear of delay, heaved their Veniſon over-board, but having no compaſs, they wandred up and down

ſo long, till the Ships were departed; This filled them with fear and aſtoniſhment, knowing that neither Chriſtian nor Heathen had ever Inhabited thoſe deſolate Climates, and they had heard, that the *Muſcovy* Merchants had once procured the reprieve of ſeveral Malefactors condemned to Death here in *England*, to whom they promiſed pardon, with rewards, and Proviſion of all things neceſſary, if they would ſtay one winter there, but when they came thither and took a view of the deſolatneſs of the place, they choſe rather to return for *England*, and ſatifie the Law with the loſs of their Lives, than to ſtay in ſo deſolate and darkſome a Countrey; They remembred alſo a more terrible inſtance of Nine able men left there formerly by the ſame Maſter, who now left them, that all dyed miſerably upon the place, and whoſe Bodies were wretchedly disfigured by the Bears and Foxes; All which made them ſtand like men amazed, looking one upon another; and that which increaſed their horrour was, their want of all neceſſary proviſions, no Clothes for Shift, or Warmth; no Food, no Houſe for Shelter; After a while, conſidering the danger of delay in Extremity, they adviſed upon the moſt likely courſe for their Preſervation; and reſolved to go to *Green Harbour*, to hunt for Veniſon, where in their going, ſtay, and return, they killed nineteen Deer, and four Bears, with which they laded their Shallop, and finding another old Shallop left there, they laded it with the Greaves and Fritters of Whales that had been boyled there that year, and ſo took their way to *Belſound* to their Tent, where they intended to winter; In the way of their Paſſage, they had like to have loſt all their Proviſion, but ſaved it by a deſperate Remedy, running into the high-wrought Sea, and by force drawing their Shallops to the ſhore; This done, they arrived at *Belſound*, where they took out their Proviſion, conſidered their Tent, and with part of the Materials of Tent thereby; pieces of old Caske, and old Shallopt

lops (as'tis uſual) they made up their Houſe and Cabbin, where they lodged two, and two; and with Marvellous Induſtry, provided themſelves with Fire, Wood, and Shelter againſt the Extremity of the cold, their Beds were the Deer-skins dryed; Having thus fitted every thing in the beſt manner they could, on the Twelfth of *September* looking out into the *Sound*, they eſpied two Sea-Horſes lying aſleep on a piece of Ice, whereupon haſting to them, with an old Harping Iron they ſlew them both, then flead, roaſted, and eat them, not long after they killed another, but darkneſs and cold increaſing upon them, and they viewing their Proviſion, found it too ſmall by half, whereupon they agreed to eat one reaſonable meal a day, and to faſt Wedneſdays and Fridays, except from the Greaves of the Whale, a loathſome meat, at which Diet they continued three Moneths; To repair their clothes and ſhoes, they made thread of Rope-yearn, and needles of Whalebone; *Oct.* 10. the night being grown very long, all the Sea was frozen over, and then grief and fear began to work upon them, but they prayed to God for ſtrenght, and patience in their miſeries, and by his aſſiſtance cheered up themſelves to uſe the beſt means for their Preſervation; Then for keeping their Veniſon, and ſaving their firing, they thought beſt to roaſt every day half a Deer, which they ſtowed in Hogſheads, leaving as much raw as would ſerve every Lords-day a quarter: Here another Tryal of their Patience befel them; their Whale-Fritters, which had been drenched in the Salt-waters, and lay cloſe together, were grown mouldy, and ſpoiled, and again ſurveying their Bear and Veniſon, they found it would not afford them Five Meals a week, ſo they were fain to cut off one meal more, and for Three Moneths after, they fed four days each week upon the mouldy Fritters, and the other Three they feaſted on Bear, and Veniſon; Beſides the want of Meat, they began to want Light, no Sun appearing from the Fourteenth

of

Fourteenth of *October*, till the Third of *February*, but the Moon ſhined as here in *England*; againſt this trouble, having found a ſheet of Lead in the Coopers Tent; with Rope-yarn and Oyl they made a Lamp, which they kept continually burning to their great comfort: In the beginning of *January*, as the days began to lengthen, the Cold ſtrengthned to that Extremity, that it raiſed Bliſters on their Fleſh; and if at any time they touched Iron, it would ſtick to their Fingers like Bird-lime; if they went out to fetch water, it would ſo pinch them, that they were ſore, as if they had been beaten? They drank nothing but Snow-water from the Tenth of *January*, till the Twentieth of *May*, which they melted with hot Irons; The latter end of *January* they found their food would laſt but ſix weeks longer, but they had recourſe to God for ſupply, and looking out on a bright day, they ſaw a great She Bear with her Cub, coming toward the Tent, her they ſlew with their Lances, the Cub eſcaped, they drew her into the Tent, and this Bear ſerved them Twenty days: In *March* the days ſo lengthened, that the Fowl and Foxes came abroad, of which Foxes, they by Traps eatcht fifty, and ſixty Fowles as big as Pigeons, and killed Seven more Bears, ſo that now eating two, or three meals a day, their ſtrength was much increaſed; The firſt of *May* the Weather grew Warmer, ſo that they went out to ſeek Proviſion; In this Month there came two Ships from *Hull* into the *Sound*, who knowing ſome men had been left there the year before, and being deſirous to be ſatisfied whither they were dead, or a live, the Maſter manned a Shalop to go as near the ſhore as they could, and ſo over the Ice to the Tent, when theſe men came near the Tent, they halled them with the uſual word of the Sea, crying *Hey*, To which, one of them in the Tent anſwerd again, *Ho*, which ſudden anſwer almoſt amazed them all, but percieving them to be the very men left there, with joyful hearts they imbraced one

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another; The men left their Tent, and went with them to their Ship, where they ſtayed till the *London* Fleet came, which was Three days after; They went aboard the Admiral, Captain *Goodler*, who made them very welcome, gave them Apparel, to the value of Twenty Pounds, and after Fourteen days refreſhment, they grew all perfectly well, thus they continued in the Fleet till the Twentieth of *Auguſt*, when they ſet Sail, and at laſt came ſafe into the River of *Thames*, and the *Moſcovy* Merchants dealt well by them. The names of theſe Eight men were *William Fakely* Gunner, *Edward Pelham* Gunners Mate, that wrote this ſtory; *John Wiſe*, and *Robert Goodfellow* Sea-men; *Thomas Ayres* Whale-cutter, *Henry Bett* Cooper, *John Daws*, and *Richard Kellet* Land-men, *Stows Chronicle.* p, 1017.

X. In the year 1636. A Ship being at *Newfound-Land* a fiſhing ſomewhat late in the year, the Ice came upon them in great pieces, and being ready to hoiſe Sail to return home, they ſent out Six men in the Boat to weigh their Anchor, which whilſt they were doing, a great flake of Ice comes between them and their Ship, and carries them a drift, ſo that by all the means they and the Veſſel could uſe, they could not recover their Ship again, whereby they were expoſed to inevitable ruine, having neither Food, nor any accommodation to keep them warm; after they had continued thus three days and three nights, they began to be hunger-ſtarved, and accounting themſelves all dead men, they conſulted one with another what courſe to take, at laſt, though with great regret and grief, they reſolve one of them muſt die, to become food for the reſt, each Perſon deſired to die firſt, to be freed from that Torment they were in, ſo that they were forced to determine it by Lot; He upon whom the Lot fell, deſired to go to end of the Boat, there to recommend his Soul to God by Prayer, before he dyed; the reſt being in a deep Agony, upon apprehenſion of ſhedding the Blood of

one

one of their Comrades; But while they were ſitting together, lamenting, and imploring Gods favour to prevent ſuch a Fact; even as they wiſhed and deſired it happened; for the Perſon ſeparated by Lot to be killed, dyed upon the place where he was praying, which occaſioned great Joy to them in this their deplorable condition, that hereby they were prevented from taking away his Life, which they ſo much dreaded; And judging this a good Omen, they proceeded to ſatisfie their hungers upon the dead Body; the Boat was ſtill adrift, not frozen up, ſo that by the time their food was ſpent, they were brought aſhore many Leagues to the Northward of *New-England*, where the Five landed alive, and the poor *Barbarians* pitying their Condition, helped them all they could, three of them dyed ſoon after, with the miſery they had ſufferred, the other two made a ſhift to get to *New-England*, and ſo at laſt by Gods mercy came to their Habitations in the Weſt of *England*, having both loſt their Heels, with the Extremity of the cold in the Boat. *Remark. Sea Deliverances.*

XI. Great were the Dangers, and Wonderful the Deliverances of *William Okeley* and his Company, the Relation of which from his own Book (ſaith Mr. *Wanly*) I have thus contracted; In the Year 1639. We took Ship at *Graveſend*, in the *Mary of London*, Mr. *Boarder* Maſter, bound for the *Iſle of Providence*, in the *Weſt-Indies*, Five Weeks we lay in the *Downs*, waiting for a wind, and then we ſet Sail, and came to Anchor near the *Iſle of Wight*, but by this time all the Beer in our Ship ſtunk, and we were forced to throw it overboard, and ſo take in Vinegar to mix with water for our Voyage; The next Lords day we ſet Sail again, and comming between the Iſland, and the main Land, we ſtuck faſt in the Sands, but the Tide coming in, heaved us off: The Sixth day after our ſetting Sail from the *Iſle of Wight*, we diſcovered Three *Turkſmen of War*, who chaſed us, and at break of day boarded,

ed, and took us; having kept us close Prisoners at Sea, at the end of five or six Weeks, they brought us to *Algiers*, where I was sold for a Slave the first Market day, to a Patron, who told me, I *must allow him two Dollars a Month, and live ashore where I would, and get it where I could*; though I knew not where to levy the least Mite of it: Wandring up and down, I met with an *Englishman* in his little Shop, who traded with Tobacco, and a few other things; I became his Partner with a little money I had reserved, and a small *Modicum* my Patron had allowed me for my stock: Here I got Money, and hired a Cellar, were I laid up some other of my Goods; when weary of my Slavery, I formed a design for my Liberty, and communicated it to *John Anthony* Carpenter, *William Adams* Brick-layer, *John Jephs* Sea-man *John*. a Carpenter, and two others, men of able Bodies, and useful in the intended project, which was to contrive the Model of a Boat, which being formed in parcels, and afterward put together, might be the means of our escape: They approved the Proposal, and in my Cellar we began our work; we provided first a piece of Timber of Twelve foot long to make the Keel, but because it was impossible to convey it of that length out of the City, but it must be seen and suspected; we therefore cut it in two pieces, and fitted it for jointing just at the middle, and then we provided Ribs, after which we made the Boat water-tite, and because Boards would require much hammering, and that noise was like to betray us, we bought as much strong Canvas as would cover our Boat twice over upon the Convex of the Carine; We provided also as much Pitch, Tar, and Tallow, as would serve to make it a kind of Tarpawling Cere-cloth to swaddle the Naked Body of our Infant Boat; of two Pipestaves sawed at the Corners, we made two things to serve for Oars, and for our provision, we had a little Bread, and two Leather Bottles full of fresh-water, we also remembred to buy as much Can-

vas

was as would ſerve for a ſail; we carried out theſe in parts and parcels fitted them together in the Valley about half a mile from the Sea, whither Four of our Company carried the Boat on their Shoulders, and the reſt followed them, at the Sea-ſide we ſtript, put our clothes into the Boat, and carried it and them as far into the Sea as we could wade, and then all ſeven got into the Boat, but finding ſhe was overladen, two of the Sea-men were content to ſtay on ſhore; Having bid them farewel, we anched out *June* 30. 1644. The Bill of Lading was *John Anthony*, *William Adams*, *John Jephs*, *John* the Carpenter, and *William Okeley*; Four of us wrought continually at the Oar, the Fifth was to free the Boat of that water, which by degrees leaked through our Canvas; our bread was ſoon ſpoiled with ſoaking in the Salt-water; our Freſh-water ſtunck of the Tanned Skins and Owze, yet we complained not; Three days with good Husbandry our bread laſted us, but then pale famine ſtared us in the face, water indeed we might have, but it muſt be Salt, out of the Sea, or that which had been ſtrain'd through our own Bodies, and that we choſe of the two; but we muſt not have that after a while, unleſs we would accept of the other firſt; and the miſery was, that did not aſſwage our thirſt, but increaſe it; The Wind too for ſome time was full againſt us, but God rebuked it, and made it our Friend; a ſecond inconvenience was, that our Labour was without intermiſſion; and a third, the Extremity of the heat by day, the ſeaſon raging hot, the beginning of *July*, and we wanted Freſh-water to cool the heat; our labour made it inſupportable to our Bodies, and our little hope made it as grievous to our Souls, one help we had, a poor one, he that emptied the Boat, threw the water on the Bodies of the other to cool them, but our Bodies thus ſcorched and cooled, roſe up in Bliſters all over; Great pain we felt, great dangers we were in, great miſeries we indured, great wants we were under,

der, and had nothing but a little hope, food, and ſtrength; If any ask by what directions we ſteered our courſe to *Mayorck*, whither we deſigned to go; for the day a Pocket Dial did ſupply the place of a Compaſs, by night the Stars when they appeared, and when not, we gueſſed our way by the Motions of the Clouds; Four days and nights were we in this woful plight, on the fifth all hope, that we ſhould be ſaved, was periſhed, ſo that we let off our Labour, becauſe we had no ſtrength left, only we emptied the Boat of water; But then God ſent us ſome relief, for as we lay hulling up and down, we dicovered a Tortoiſe, not far from us aſleep in the Sea, had *Drake* diſcovered the *Spaniſh* Fleet, he could not have more rejoiced, we took up our Oars, ſilently rowed to our prey, took it into the Boat with great Triumph, we cut off her head, and let her bleed into a pot, we drank the Bloud, eat the Liver, and ſucked the Fleſh: It wonderfully refreſhed our Spirits, and we picked up ſome crumbs of hope: About Noon we thought we diſcovered Land, it's impoſſible to expreſs the joy of our raiſed Souls at this apprehenſion, we wrought hard, and after further labour were fully ſatisfied that it was Land, and proved to be *Mayorck*, which we kept within ſight of all day: *July* 6. about 10 at night we came under the Iſland, and crept as near the ſhore as we could, and durſt, till we found a convenient place, where we might thruſt in our Weather-beaten Boat; when we were come to Land, we were not inſenſible of our deliverance; but, though we had eſcaped the Sea, we might die at Land; we had no food ſince we eat the Liver, and drank the bloud of the Tortoiſe; therefore *John Anthony* and my ſelf were ſent out to ſcout abroad for freſh-water, becauſe we ſpak ſome *Spaniſh*; we came to a Watch-tower of the *Spaniards*, ſpake to them on the Watch, told them our condition, earneſtly begged ſome freſh water, and ſome Bread, he threw

threw us down an old mouldy Cake; but ſo long as it was a Cake, hunger did not conſider its mouldineſs; then he directed us to freſh water which was hard by; we ſtood not telling of ſtorys, we remembred our Brethern left with our Boat, and obſerving the Centinels Directions, came to a Well, where there was a Pot with ſtrings to draw with, we drank a little water, and eat a bit of our Cake, but the Paſſage was ſo diſuſed, that we had much ado to force our Throats to relieve our clamorous Stomachs; we return to our Boat, acquaint them with the good ſucceſs of our Embaſſy, and all prepare to make to the Well; ſo tying our Boat as faſt as we could to the ſhore, we left her to Mercy: Now we are at the well, which hath water therein, and we have ſomething to draw, but God muſt give us a Throat to ſwallow; for *William Adams* attempting to drink, after many Eſſays, was not able to ſwallow it, but ſtill the water returned, ſo that he ſunk down to the ground faintly ſaying *I am a dead Man*, but after much ſtriving he took a little, So refreſhed with our Cake and water, we lay by the Well ſide, till the morning; When it was clear day, we again went to the Watchman, intreating him to direct us the ready way to the next Houſe or Town, where we might find relief; He civily pointed us to one about two miles off, and long it was, e're our bliſtring feet could overcome the tediouſneſs of that little way; when we came thither, the honeſt Farmer moved with our Relation, ſent us Bread, and Water, and Olives, and ſeeing us thankful Beggars, inlarged his civility to us, called us into his houſe, and gave us good warm Bean pottage, which ſeemed to me the moſt pleaſant food that ever I eat in my life; Thence we advanced to the City of *Mayork*, about Ten miles from that place, that night we lay by a Well ſide, and in the morning we entred the Suburbs; The Vice Roy was informed of us, and we were commanded to appear before him, who after he had examined us,

and

and heard our Story, ordered we ſhould be maintained at his own Coſt, till we could have paſſage to our own Country; But our *Engliſh* Ships ſeldom trading thither, we petitioned the Vice Roy for Paſſage in the King of *Spains* Gallies, which were in the Road bound for *Alicant*, which he graciouſly granted us; After ſome other troubles, we met with contrary winds, and it was five weeks e're we could reach the *Downs*, where we arrived in *Sept.* 1644. The Commander of the Ship was Captain *Smith* of *Rotherhith*, Mr. *Tho. Saunders*, my Wives Brother being in *Mayork*, not long after we came from thence, ſaw our Boat hung up for a Monument upon the ſide of the great Church there; and Mr. *Robert Hales* was there 1671, and aſſures me, that he ſaw the naked Ribs and Skeleton of it then hanging in the ſame place. *Wanly Hiſt. Man.* p. 642.

XII. A Ship of *New-England* going from *Boſton*, to ſome other parts of *America*, was through the continuance of contrary winds kept long at Sea, ſo that they were in very great ſtraights for want of Proviſion, and ſeeing they could not hope for any relief from the Earth, nor the Sea, they apply themſelves to Heaven in humble and hearty Prayers, but no calm inſuing, one of them made this ſorrowful Motion, that they ſhould caſt Lots which of them ſhould die firſt, to ſatisfie the ravenous Hunger of the reſt; after many a ſad debate, they came to a reſult, the Lot is caſt, and one of the Company is taken, but where is the Executioner to be found to act this Office upon a poor innocent? It is Death now to them to think who ſhall act this bloody part in the Tragedy; But before they fall upon this involuntary Execution, they once more went unto their Prayers, and while they were calling upon God, he anſwered them, for there leapt a mighty Fiſh into the Boat, which was a double joy to them, not only in relieving their miſerable hunger, which no doubt made them quick Cooks but becauſe they lookt upon it to be ſent from God,

God, and was a Token of their deliveranc ; But alas the Fiſh is ſoon eaten, and their former Exigencies come upon them, which ſunk their Spirits in deſpair, for they know not of another Morſel: To Lots they go again the ſecond time, which falls upon another Perſon, but ſtill none can be found to ſacrifice him ; they again ſend their Prayers to Heaven, with all manner of fervency, when behold a ſecond anſwer from above ; A great Bird lights, and fixes it ſelf upon the Maſt, which one of the Company eſpies, and up he goes, and there ſhe ſtands, till he took her with his hand by the Wing ; this was Life from the Dead a ſecond time, and they feaſted themſelves herewith, as hoping this ſecond Providence was a fore-runner of their compleat deliverance; but they have ſtill the ſame diſappointments, they can ſee no Land, they know not where they are, hunger again increaſes upon them, and they have no hopes to be ſaved, but by a third miracle; they are reduced the third time to the former courſe and ſtraight to caſt Lots, and when they were going to the heart-breaking work to put him to Death upon whom it fell, they go to God their old Friend in Adverſity, by humble and hearty Prayers; and now they look, and look again, but there is nothing; their Prayers are concluded, and nothing appears, yet ſtill they hoped and ſtayed, till at laſt one of them eſpies a Ship, which puts new Life into all their Spirits, they bear up with the Veſſel, they man their Boat, they deſire, and beg like periſhing humble Suppliants to be taken in, which they are admitted, and the Commander being acquainted with one of them, relieves them plentifully, and ſets them all ſafe aſhore, to the great rejoycing of their Souls, *Sea Deliverances.*

XIII. In the year 1616. One *Pikman* a *Fleming* coming from *Droutheim* in *Norway*, with a Veſſel laden with Boards was overtaken with a calm, during which, the current of the Sea carried him upon a Rock,

Rock, or little Iſland toward the Extremities of *Scotland*, to avoid a wreck, he commanded ſome of his men to go into the Shallop, and to tow off the Ship; coming near the Iſland, they ſaw ſomething which was more like a Ghoſt, than a living Creature; a Body ſtark naked, black and hairy, a meager and deformed countenance, and hollow and diſtorted eyes; he fell on his knees, and joining his hands together, begged relief; which raiſed ſuch compaſſion in them, that they took him into the Boat: There was in all the Iſland no Graſs, nor Tree, nor ought whence a man could derive either ſuſtenance or ſhelter, beſides the ruins of a Boat wherewith he had made a kind of Hut to lie down under; The man gave this Relation of himſelf; That he was an *Engliſh man*, and that about a year before being to go in the Paſſage Boat from *England* to *Dublin*, they were taken by a *French* Pyrate, who being forced by a Tempeſt that immediately aroſe to let go the Paſſage Boat, left us to the mercy of the Waves, which carried us into the main Sea, and at laſt ſplit the Boat upon the Rock, where you took me in; I eſcaped with one more into the Iſland, where we indured the greateſt Extremities. Of ſome of the boards of the Boat we made the Hut you ſaw, we took ſome Sea-mews which dryed in the Wind and Sun, we eat raw; In the Crevices of the Rocks on the Sea-ſide we found ſome Eggs, and thus we had as much as ſerved to keep us from ſtarving; But our thirſt was moſt inſupportable, for having no freſh-water but what fell from the Sky, and was left in certain pits which time had worn in the Rocks, we could not have it at all ſeaſons, for the Rock lying low, was waſhed over with the Waves of the Sea; we lived in this condition ſix weeks, comforting one another in our common misfortune, till being left alone, it began to grow inſupportable to me; for awaking one morning, and miſſing my Companion, I fell into ſuch deep deſpair, that I had thoughts of caſting my ſelf headlong into the Sea, I know not what became of him

him, whither deſpair forced him to that extremity or that looking for eggs on the ſteepy ſide of the Rock, he might fall into the Sea; I loſt with my comrade the Knife wherewith we killed Sea Dogs, and the Mews upon which we lived, ſo that not able to kill any more, I was reduced to this Extremity, to get out of the Boards of my Hut a great Nail, which I made ſhift ſo to ſharpen upon the Rock, that it ſerved me for a Knife: The ſame neceſſity put me upon another Invention, which kept me laſt winter, during which, I indured the greateſt miſery imaginable, for finding the Lock and my Hut ſo covered with Snow, that it was impoſſible for me to get any thing abroad, I put out a little ſtick at the Crevice of my Hut, and baiting it with a little Sea Dogs fat, I by that means got ſome Sea-mews, which I took with my hand from under the Snow, and ſo I made a ſhift to keep my ſelf from ſtarving; I lived in this condition and ſolitude above Eleven Months, and was reſolved to end my days in it, when God ſent you hither to deliver me out of the greateſt miſery that ever man was in; The Sea man having ended his diſcourſe, the Maſter of the Ship treated him ſo well, that within a few days, he was quite another Creature, he ſet him a ſhore at *Derry* in *Ireland*, and afterward ſaw him at *Dublin*, where ſuch as had heard what had happened to him, gave him wherewithal to return into *England*. *Mandelſloes Travels.* P. 280.

XIV. A Ship of *Holland* being driven againſt her Will came to a place called *Nova Zembla*, where the Pole is elevated ſeventy ſix degrees, among many delays and great dangers ſcarce reached the *Orange Iſlands*; where they were ſet faſt in a conſolidated body of continued Ice, which threatned them every moment; at laſt being reduced to their ultimate hope, they reſolve to return the ſame way they came, but now they find the Ship quite frozen up, not far from the ſhore, and thereupon they were forced to winter in *Zembla*, and wait for a better Seaſon, there-

fore

for taking our Boards and Plankes, they built a poor ſhelter for themſelves and their ſtuff, and by good providence the Tyde had thrown up a good quantity of Timber, they not knowing from whence it came, which proved of great advantage to them, during their aboad; Here they had continual Fights with Bears, who ſometimes were driven away by making great outcryes, other times with ſhooting of them, but they found their Fleſh unwolſome meat; for in that Countrey the wild Beaſts, or Fiſhes of the Sea are food to the wild Beaſts of the Land, the fat of the Bears they made uſe of to burn for lights in the night; At laſt to increaſe their miſery, the Sun left them, which was the chief humane benefit they had; Thus were they in a barren Countrey in darkneſs, and having no company but the wild Beaſts; Vaſt mountains of Snow they with great difficulty were forced to remove, leaſt their Habitation ſhould be overwhelmed, and if at any time they went forth, their jaws were ſo benummed, they could ſcarce recover their former heat; The Bears being in the dark, and dull of ſight, did not venture much abroad to diſturb them; but there were a multitude of Foxes, which they catcht in Traps, and made of them food and Raiment, yet after all this the Almighty preſerved them, for in the Spring the Ice breaking, they got their Ship again, and ſailed ſafe to *Amſterdam. Grotius Annals.*

XV. And the ſame Providence that has appeared ſo wonderfully for the protection and diliverance of poor diſtreſſed Creatures at Sea, has likewiſe been very merciful in preſervation from moſt eminent dangers at Land, as among many Thouſand others (recorded in the Holy Scriptures, and others Hiſtories) it is exceeding manifeſt from the following Inſtances; In 1539, not far from *Sitten in Germany*, in the time of great Dearth and Famine, a certain Religious Matron having two Sons, and deſtitute of all manner of ſuſtenance, went with her Children to a Fountain

hard

hard by; praying to Almighty God, *That he would of his infinite goodneſs relieve their hunger*; as ſhe was going, a Perſon unknown met her by the way, and ſaluted her very kindly, asking her whither ſhe was going, who confeſſed to him *That ſhe was walking to that Fountain there, hoping to have ſome relief from Almighty God, to whom all things are poſſible, for* (ſaid ſhe) *if he nouriſhed the Children of* Iſrael *in the Wilderneſs forty years, it will not be difficult for him to beſtow a draught of water upon me, and my Children*, when ſhe had ſpoken theſe words, the man (who doubtleſs was an Angel of God) told her, *That ſeeing her Faith was ſo conſtant, ſhe ſhould return home, and ſhould there find ſix buſhel of meal, for the ſupport of her ſelf, and her Children*; the Woman returning home, found it to be according to his word. *Beards Theatre* p. 442.

XVI. *Philip Melanchthon* reporteth, that in a Village near *Signea*, a Woman ſent her Son into the wood to fetch home her Cattle, in the mean while there fell ſo great a Snow, that the Boy could not return home again, his Parents being much troubled, went the next day to ſeek him, and within three days found him in the midſt of the wood, in a place where the Snow had not fallen, They asked him why he did not make haſt home, he anſwered, *That he ſtay'd till it was Evening*, being inſenſible both of the time and the cold, They then demanded whither he had eat any Victuals; the Boy replyed, *There was a man brought him Victuals, which he did eat*, which they ſuppoſed to be his good Angel, who had been thus kind to him, and preſerved him from ſo great a danger. *Beards Theatre.* p. 440.

XVII. In the Year 1565. There fell ſo much rain in *Iſlebia*, that the waters bore down all before them, and particularly the houſe of a man, where a Child lay in the Cradle, which the Father, with the hazard of his Life brought forth, and carryed into a Neighbours houſe hard by; he then indeavoured to ſave two more of his Children, and took them in his arms

to

arms to carry them out of his houſe, but the waters were ſo ſtrong, that one of his Children ſitting upon a beam, was carryed away, and himſelf and the other were carried into the Orchard, where finding ſome ground he ſtood up to the neck in water, with the Child in his arms, and looking about for his other Child, he ſaw it ſitting upon the piece of Timber, ſwimming toward him, which he likewiſe took into his arms, and getting upon an high pile of Wood, he continued with them there all night, none being able to afford him any help; next morning, when the waters where decreaſed, he came down, and looked for two other of his Children, whom he had left in the upper Room of the houſe, where he found the two Innocents faſt aſleep; he had no ſooner taken them from thence but that part of the houſe fell alſo, which was a viſible ſign of Gods holy protection over them all. *Beards Theatre*. p. 444.

XVIII. In the horrid and bloody Rebellion in *Ireland*, a Religious Gentlewoman (with ſome others in her Company) was forced to fly for her Life, ſhe having three Children, whereof one was at her Breaſt, but alas, theſe poor trembling Travellers had not gone far, before they were ſtripped naked by the *Iriſh*, who to admiration ſpared their lives but paſſing on, they came to a River where more of theſe bloody Villains met them, and would have drowned them therein; this virtuous Gentlewoman being not in the leaſt diſcouraged, deſired a ſmall time, to pray, and as ſhe lay naked on the frozen Ground, ſhe began to conſider, and reſolve within her ſelf, not to go voluntarily to ſo injuſt a Death; upon which her refuſal, theſe miſcreants dragged her by the heels, along the ground, with the reſt of the Company, upon which ſhe turned upon them, and on her knees ſaid, *You ſhould I am ſure be Chriſtians, and men I ſee you are; in taking away our miſerable lives you do us a pleaſure; but know as we never wronged you nor yours, you muſt dye alſo your ſelves, and one day give an Account of this*

Cruelty to the Judge of Heaven and Earth: Upon which, ſays an *Irish* Prieſt, *Let us not take their lives, but we will put them into the Iſland of Lake*; and a Boat being in the River, eight of them who were all then in Company, are put into the Iſland naked, and without meat, where after four dayes, ſome of them dyed of hunger and cold, but not this Woman, nor any of her Children; for the next day the two Boys found the hide of a Beaſt which had been killed, this, they and the Mother indeavoured to caſt over them, lying upon the ſnow; the day after, a Boat goes by them, whom the poor Woman beſeeches for Gods ſake to carry her out of that place, but they being *Irish*, refuſed it; ſhe then deſires a little bread, but they anſwer they have none; then ſhe begs a coal of Fire, for ſhe had ſome fuel in the Boat, and thus with ſome Chips they mad a Fire, and the Boys taking a piece of the Hide, layd it upon the Coals, and began to gnaw it, but alas, without an extraordinary divine ſupport, what could this do? thus they lived ten days without any viſible ſupplys, and that good Woman profeſt it was by Faith in God ſhe lived; for ſhe had no Bread, but Ice and Snow, nor any Drink, but Water; but ſhe ſaid, ſhe thought God put more ſubſtance into it, for it ſeemed as it were clammy. The next day a Boat carryed her out to the ſide of the *Bandwater* where yet ſhe had been loſt, but that ſhe could not indure to ſee her Children dye in her ſight, and therefore though the Two Boys were young, and ſo famiſhed with hunger, that they had no ſtrength, ſhe perſwaded them to go out of her ſight, under pretence of ſeeking ſome Fire; the poor Children had not gone far, but they ſaw two or three great Dogs eating a man that had been killed; the Children were afraid of the Dogs, who needed not to have feared any thing, but to live in ſuch a Condition; but one of the Dogs came running, and leaped upon one of the Children, without doing him the leaſt hurt; and would run a little before, and then tarry till the Children

dren came to him, and ſo led them to a houſe where ſmoke appeared, which was an *Iriſh* mans, protected by the *Engliſh* in *Antrum*, where they were courteouſly received, and the Mother ſent for, and were all thus miraculouſly preſerved, through the great mercy of God. *Remarkable Deliverances.* P. 19.

XIX. A terrible Tempeſt happened at *Turin*, in 1558. which beat down Houſes, tore up Trees by the Roots, and by a mighty inundation of water drowned above forty perſons, yet in the midſt of Judgment God remembred mercy? for a Woman, who was newly brought to bed was drowned but the Infant ſhe was delivered of, lying in the Cradle, was carried with the Violence of the water a great way off, and at laſt the Cradle ſtopping at the bough of an Apple-Tree, ſtood there firm, till the waters decreaſed, and after ſeveral days was found alive. Another Child at *Friburg* in *Miſnia* falling into the River, was violently carried a great way, till it came to a Mill, where it ſtopped, and was miraculouſly taken up alive, *Beards Theatre* P. 442.

XX. Queen *Elizabeth* of glorious memory was often in very great dangers, and as often delivered, but eſpecially in her Siſter Q. *Maries* Reign. for while ſhe was a Priſoner at *Woodſtock*, a Fire was kindled between the Boards of her Chamber, which was verily ſuppoſed to be done on purpoſe to have burned her, but it was happily prevented: Likewiſe a Ruffian, who was one of her Keepers was ſuborned to Murther her, but this was alſo prevented by Divine Providence; At another time, *Stephen Gardner*, Biſhop of *Wincheſter* ſent a Villain to diſpatch her, but could not have admittance, becauſe of the abſence of Sir *Henry Beningfield*, who had commanded his Brother not to ſuffer any man whatſoever, to come to her, till his return: Laſtly, while ſhe was a Priſoner in the Tower a Writ was ſent for her Execution, by the procurement of *Gardner*, but the Lieutenant going preſently to Q. *Mary*, ſhe diſowned the knowledge

thereof, and thereby ſhe was wonderfully delivered. *Clarks Exam. 2 Part.* P. 614.

XXI. in the Reign of Queen *Mary*, Dr. *Sands* and Dr. *Cox* fled both out of *England* in the ſame Ship, and before the Ship was out of ſight, two of the Queens Guard were upon the Sea-ſhore to have apprehended Dr. *Sands*; but they had ſo proſperous a paſſage, that they landed ſafely at *Antwerp*, and were invited to the houſe of one Mr, *Lock* to Dinner; as they were at Table, Mr, *George Gilpin* the *Engliſh* Secretary came to them, and whiſpering Dr. *Sands*, told him, That King *Philip* made ſearch for him to apprehend him, whereupon he immediately roſe from Dinner, and though it rained very faſt, yet he went out of the Gate, which leads to *Cleaveland*, and ſo made his eſcape to *Straſburg*, *Clarks Mirrour*, 2. 616.

XXII. In the year 1640. Dr. *James Uſher*, Lord Primate of *Ireland* came over into *England*, being invited thereunto by ſome eminent Perſons, wherein the ſpecial Providence of God did manifeſt it ſelf for his preſervation, it being the year before the bloody Rebellion broke out in *Ireland*, as if according to the Angels ſpeech to *Lot*, nothing could be done there, till he was come hither and eſcaped to this *Zoar*. *Clark's Lives*.

To Conclude, innumerable are the Examples of the Almighty's Protection, and deliverance of the innocent, and thoſe that truſt in him in all Ages of the world, for as he puniſheth the wicked with moſt ſevere Judgments, ſo he protecteth thoſe that fear him, by the extraordinary aſſiſtance of his Holy Angels, to fulfil the Truth of what the Apoſtles Write. *Heb.* 1. 14. *That they are miniſtring Spirits ſent forth to miniſter to them, who ſhall be Heirs of Salvation.*

CHAP.

CHAP. VII.

Divine Goodneſs to Penitents, with the dying Thoughts of ſeveral Famous Men, concerning a future State after this Life: Likewiſe divers remarkable Inſtances to demonſtrate the reality, and certainty thereof.

WE read in the Holy Scriptures, that the Almighty reſiſteth the proud, but he giveth Grace to the humble; and therefore how paſſionately, and compaſſionately doth he exhort, and perſwade men to Repentance, and Reformation, declaring that whoſoever cometh unto him, he will in no wiſe caſt off; yea, though their Sins and Tranſgreſſions are of a Scarlet and Crimſon dye, even of the greateſt magnitude, yet if they will forſake their evil ways, he will have mercy upon them, and ſave them; How vain therefore, and fooliſh are thoſe deſperate men in our Age, who having long continued in wicked and evil courſes, endeavour to incourage themſelves therein, by perſwading themſelves, and their wretched Companions, that there is no future account to be given in another world; which wicked attempt is ridiculous, as well as dangerous; ſince beſides the undeniable evidence of the Holy Scriptures, and the Divine Providence whereby the whole world was Created, and is Governed; it is alſo very apparent, that all ſorts of Men, of all Conditions, as Emperours, Kings, Philoſophers, Statesmen, *&c.* of all Religions, *Heathens*, *Jews*, *Mahometans*, *Chriſtians*; Of all Opinons among Chriſtians, and of all Tempers, whether ſtrict and ſerious, or looſe and debauched, in all Ages of the World, from the Creation, they have left this great Obſervation behind them, *That upon Experience they have found,*

that what vain Thoughts ſoever men may in the heat of their Youth, and Luſt, entertain of Religion, yet they will ſooner, or later feel a Teſtimony which God hath given into every ones Breaſt, which will one day make them ſerious, either by the inexpreſſible Fears, Terrours, and Agonies of a Troubled mind, or by the inconceivable Peace, Joy, and Comfort of a good Conſcience; and of this we have many late, as well as former examples; ſome of which may be very neceſſary to be here inſerted, to manifeſt the Truth thereof.

1. St. *Auguſtin* is a famous Inſtance of Repentance, as we find very lively diſcribed in his Confeſſions; ſome few of which, I ſhall repeat in his own words, In my Youth, I even burnt to be ſatisfied in theſe lower pleaſures, and what was it I delighted in, but to love, and be loved? yea, I boiled over in my Fornications, and thou heldeſt thy peace, then wandred I ſtill further from thee, O my Joy, into other, and more fruitleſs ſeed-plots of ſorrows with a proud dejectedneſs, and an untyred wearineſs, but didſt thou indeed hold thy peace to me? No ſurely, for whoſe but thine were the words which my Mother, one of thy faithful Children ſang in my Ears? for I will remember, ſhe privately charged me, and with very much earneſtneſs fore-warned me, *That I ſhould not commit ſimple Fornication, but eſpecially that I ſhould never defile another mans Wife*: Theſe ſeemed to me no better than Womens advices, which it would be a ſhame for me to follow; but they were thy Counſels indeed, and I knew it not; but ran headlong with ſuch ſtupid blindneſs, that I was aſhamed amongſt my Equals to be guilty of leſs impudence, than they were, whom I heard to boaſt mightily of their Debaucheries, and glorying the more, the more beaſtly they had been; Yea, and I took pleaſure in committing of wickedneſs, not for the Pleaſure of the Act only, but for the praiſe and credit of it alſo; What is worthy of diſpraiſe, if Vice be not? But I made my ſelf worſe than indeed I was, that I might not be diſ-

dispraised, and when I wanted opportunity to commit that naughtiness which should make me as bad as the worst, I would pretend I had done what I never did, that I might not be counted cowardly, in being innocent, nor faint hearted, in being more chast than they: Behold with what Companions I walked the Streets of *Babylon*, and I wallowed my self in the mire of it, as if I had reposed in a Bed of Spices, and most precious Ointments, and my invisible Enemy seduced me to the very center of sin, so that I ran into all manner of dissoluteness, and practised whatsoever I affected; a mist in the mean time depriving my sight, O my God, of the brightness of thy Truth, and mine Iniquity came from me, as if swelling from fatness. Surely thy Law, O Lord, punisheth Thievery, yea, and this Law is so written in our hearts, that Iniquity it self cannot blot it out: For what Thief does willingly abide a man to steal from him? no not a rich Thief, though his fellow be driven to steal upon necessity: Yet had I a desire to commit Thievery, and did it, compelled neither by hunger, nor poverty, but even through a cloyedness of welldoing, and a pamperdness of Iniquity; for I stole that, of which I had enough of my own, and much better; nor when I had done, cared I to enjoy the thing which I had stoln, but only rejoycing in the Theft, and in it self: A Pear Tree there was in the Orchard next our Vineyard, will laden with Fruit, though not much tempting, either for colour, or taste: To the robbing of this, a Company of lewd young Fellows of us went late on night, (having according to our idle custom, continued in our Gaming Houses till that time) from whence we came loaden with Fruit, not for our own liquorishness, but even to throw to the Hogs; and all this we did, not because we *might* do it but because we *would*: Behold my heart O Lord, behold my heart, which thou hast pity upon in the very bottom of the bottomless Pit: For I most wretched Young Fellow, unhappy that I was, I was unhappy in the

very entrance into my Youth; It is true, I begged Chaſtity at thy hands, and ſaid, *Give me Chaſtity, and Continency, but do not give it me yet*, for I was afraid that thou wouldſt hear me too ſoon, and too ſoon deliver me from my Diſeaſe of Incontinency, which my deſire was rather to have ſatisfied than extinguiſhed; But now was the day come wherein I was to be ſet naked before my ſelf, and when mine own Conſcience was to convince me, for I found a vaſt Tempeſt in my own Soul which hurried me into a Garden, where I might be only with my ſelf; at which time, I was moſt ſoberly mad, being ſenſible enough what piece of miſery I at preſent was, but utterly ignorant how good I was ſhortly to grow; I ſat me down fretted in Spirit, and angry at my ſelf with a moſt Tempeſtuous Indignation, for that I went not about to make my Peace and League with thee, my God, which all my bones cryed out upon me to do, extolling it to the very Skies, upon which, giving liberty to my tears, the ſtouds of mine Eyes guſhed out, which was an acceptable Sacrifice to thee, O Lord, and then I cryed out, *How long? How long? O Lord, wilt thou be angry for ever, ſtill to morrow, to morrow, why not now? Wherefore in this very hour is there not an end put to my uncleanneſs*; Thus much I uttered weeping in the bitter contrition of my heart, when behold I heard a voice, as of a Boy or Child that ſeemed to come from ſome Neighbouring houſe, which ſaid in a ſinging Tune, *Take up and read, Take up and read*, which was often repeated; Inſtantly hereupon, I changed my Countenance, and began to conſider whether Children were uſed to ſing any ſuch words, but I could not remember to have ever heard the like, whereupon drying up the violent Torrent of my Tears, I got me up, interpreting it no other way, but that I was from God himſelf commanded to open the book, and to read that Chapter which I ſhould firſt light upon; Haſtily therefore I went, where I had

had left the Apostles Book, and snatching it up opened it, and in silence read that Chapter which I first cast mine eyes upon; *Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the Lusts thereof*; No further would I read, nor needed I, for instantly, with the end of this sentence, a Divine beam of Light, Comfort and Peace darted into my heart, and all the darkness of doubting vanished away, and thou, O my dear Lord, didst thereby so throughly convert me to thy self, as that I have no other hopes, nor thoughts in this world but of thee; for which, let my heart praise thee, and my Tongue, yea, let all my Bones say, O Lord, who is like unto thee, and do thou answer me, and say unto my Soul, *I am thy Salvation.* St. *Austins Confessions.*

II. Wonderful is the Account which we find in Mr. *Baxters Crucifying of the world*, in these words; *Sophronius*, Bishop of *Jerusalem* delivereth the following History as a most certain, and Infallible Truth to Posterity; That *Leontius Apamipusis*, a most famous and Religious man, who lived many years at *Cyrene* assured them, that *Synesius*, who of a Philosopher became a Bishop, found at *Cyrene* one *Evagrius* a Philosopher, who had been his old Acquaintance, Fellow Student, and Intimate Friend, but an obstinate Heathen: *Synesius* was earnest with him, (but in vain) to become a Christian, yet following his Arguments for Christianity very close, *Evagrius* discourses with him to this purpose, *That to him it seemed but a meer Fable and deceit, that the Christian Religion teacheth men that this world shall have an end, and that all men shall rise again in these Bodies, and their Flesh be made immortal and incorruptible, and that they shall so live for ever, and shall receive the reward of all that they have done in the Body, and that he that hath pity on the poor, lendeth to the Lord, and he that giveth to the poor and needy, shall have Treasure in Heaven, and shall*

receive an hundred fold from Chriſt, together with eternal Life; *Syneſius* aſſured him, and proved to him by very cogent Arguments, that theſe things were moſt true, and certain, inſomuch that being converted thereby, he and his Family were baptized, *Evagrius* ſoon after brought Three Hundred Pound in Gold to *Synſius*, to be diſtributed among the poor, upon condition that he would give him a Bill under his hand, that Jeſus Chriſt would repay him in another World, which he did accordingly; *Evagrius* fell ſick not long after, and thinking he ſhould die, ordered his Sons, to put *Syneſius* his Bill into his Hand, which was done, after which he died, and was buried: About Three days after the Philoſopher ſeemed to appear to *Syneſius* in the Night, and to ſay to him, *Come to my Sepulchre where I lie, and take the Bill, for I have received the Debts, and am ſatisfied, and for thy aſſurance, I have written a diſcharge with my own hand.* The Biſhop told *Evagrius* his Sons what he had ſeen, though he knew nothing of the Bill put into his hand; whereupon they all go to the Sepulchre, and opening it, found the Bill in the Dead mans hand, thus ſubſcribed, *Ego Evagrius*, &c. in Engliſh, *I* Evagrius *the Philoſopher, To the Holy Biſhop* Syneſius *Greeting, I have received the Debt which in this Paper is written with thy hand, and am ſatisfied, neither have I any Action againſt thee for the Gold that I gave thee, and by thee to Chriſt our Saviour:* They that ſaw the thing, admired, and glorified God, who gave ſuch wonderful Evidences of his fulfilling his Promiſes to his Servants; And ſaith *Leontius*, this Bill thus ſubſcribed by the Philoſopher, is kept at *Cyrene* moſt carefully in the Church to this day, to be ſeen of as many as deſire it: And though (ſaith *Mr. Baxter*) we have a ſure word of Promiſe ſufficient to build our hope upon, yet I thought it not wholly unprofitable to cite this Hiſtory, from ſo credible Antiquity, that the Works of God may be had in remembrance. Baxter *Crucifying the World, Preface.*

III. *Ce-*

III. *Cæsar Baronius* tells, that there was an entire Friendship between *Michael Mercatus* the Elder, and *Marsilius Ficinus*; and this Friendship was the stronger between them, by reason of a mutual agreement in their studies; It happened that these two discoursed together usually of the State of man after Death, and when they could not agree in some particulars, they concluded with this firm agreement, *That which soever of them two should first depart out of this Life, should (if possible) give an account to the Survivor, of the State of the other Life, and whether the Soul be immortal, or not*; This agreement being made, and mutually sworn to, they departed: In a short time after, it fell out, that while *Michael Mercatus* was one morning early at his study, upon a sudden, he heard the noise of a Horse upon the Gallop; and then stopping at the door, and immediately he heard the voice of his Friend *Marsilius*, crying out to him, O Michael, Micheal, *those things are true, they are true*; *Michael* wondring to hear his Friends voice, rose up, and opened his Casement, where he saw the back part of him, whom he had heard speak, in white, and galloping away upon a white Horse; He called after him, *Marsilius*, *Marsilius*, and followed him with his eye, but he soon vanished out of sight; *Michael* amazed at this extraordinary accident, very strictly inquired if any thing had happened to *Marsilius*, (who then lived at *Florence*, some distance from thence, where he likewise breathed his last;) and he found upon strict inquiry, that he dyed at that very time, when he was thus seen and heard by him. *Wanly Hist. Man.* P. 88.

IV. About the year 1060. There was a great Doctor buried at *Paris*, at the entering of whom, when the Priest in the form then used, came to the words, *Responde mihi*, *Answer me*, the Corps sit upright on the Bier, and to the amazement of all that were there, cryed out, *Justo Dei judicio accusatus sum*; *At the just Tribunal of God I am accused*, lying presently down again.

again; The attendants being aſtoniſhed, deferred the Funeral till the next day, to ſee the Iſſue of this ſtrange accident, at which time a multitude met to obſerve the event; when at the ſame words again repeated, the diſturbed Body riſeth again, and with the like hideous noiſe cryed out, *Juſto Dei Judicio Judicatus ſum: By the juſt Judgment of God I am judged*; The People being yet more amazed, deferred the Interment one day longer, when almoſt the whole City thronged to this ſtrange Burial, and in the preſence of them all, at the reciting of the ſame words, he roſe up the third time, and cryed out *Juſto Dei Judicio condemnatus ſum, by the juſt Judgment of God I am condemned*, whereat as the whole City were affrighted, ſo *Bruno*, an eminent Doctor in that Univerſity, was ſeriouſly affected, and told them, *That as they had formerly heard, ſo now they ſaw, the Judgments of the Lord were unſearchable, and paſt finding out, for this Perſon whom we honoured for the ſtrictneſs of his Life, the modeſty, and unblamableneſs of his Converſation, cryeth out now, that he is damned by the juſt Judgment of God:* This dreadful Example he inforced upon the minds of the Auditors, with ſo many prevailing Arguments, that by the Bleſſing of God, ſeveral of them retired themſelves from the world, and ſpent the reſt of their days wholly in the ſervice of God, and preparing their Souls for an Eternal State in the world to come. *Dying Mens words.* p. 196.

V. *Charles* the 5th. Emperor of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after Three and Twenty Pitcht Battles, ſix Triumphs, Four Kingdoms won, and Eight Principalities added to his Dominions, which he ruled over Fourteen years, yet, at laſt reſigned all theſe, retired to his Devotion in a Monaſtery, had his own Funeral celebrated before his face, and left this Teſtimony of Chriſtian Religion, *That the ſincere profeſſion thereof had in it thoſe ſweets and Joys that Courts were Strangers to.* And *Philip* the Third of *Spain* lying on his Death Bed in

1621.

1621, sent thrice at Midnight for *Florentius* his Confessor, who with the Provincial of *Castile* discoursed to him of approaching Death, exhorting him to submit to Gods will, so gravely, that the King himself could not chuse but weep, and after some intermission from his tears, and thanks for his wholsome admonition, the King spake thus to him, *Do you not remember that in your Sermon on* Ash-Wednesday, *you said that some of your Auditors might dye that Lent; this concerns me, for lo my fatal hour is now at hand but shall I obtain eternal felicity?* which words he uttered with great grief and trouble, adding likewise to his Confessor, *You have not hit upon the right way of healing, is there no other Remedy?* Which when he observed the Confessor thought he meant of his Body, the King added, *Ah, I am not solicitous of my Body, nor of my temporary Disease, but of my Soul*; The Confessor mournfully answered, *I have done what I could, I must commit the rest to Gods providence*; *Florentius* then discoursed at large of Gods mercy, remembring His Majesty what he had done for the Honour and Worship of that God, to which the King replyed, *Ah how happy were I, had I spent these Twenty three years, wherein I have held my Kingdom, in a retirement.* *Florentius* answered, *That it would be very acceptable to God, if he would lay his Kingdom, his Majesty, his Life, and his Salvation at the feet of his Crucified Saviour, Jesus Christ, and submit himself to his Will*; *Willingly, willingly will I do this* (said the Heart-sick King) *and from this moment do I lay all that God hath given me, my Dominions, Power, and my Life at the Feet of Jesus Christ my Saviour, who was crucified for me*, and then among his last words he said to *Florentius*, Now *really you have suggested to me very great comfort.* *Fair Warning* P. 160.

VI. Prince *Henry*, Eldest Son to King *James*, and Queen *Anne*, was most zealous in his love to Religion and Piety, and his heart was bent, if he had lived, to have indeavoured to compound those unkind Jars

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and differences that were among Religious men; He told the Dean of *Rocheſter*, *That he thought, that whereas he, and others like him, did as uſual look him in the face when they came firſt into the Pulpit, their Countenance did as it were, ſay to him, Sir, you muſt hear me diligently, you muſt have a care to obſerve what I ſay* He uſed to ſay, *he knew no ſport worth an Oath, and that he knew not what they called Puritan Preaching, but he loved that Preaching which went next his heart, and ſpake, as if they knew the mind of God*; His laſt words were; *O Chriſt, thou art my Redeemer, and I know that thou haſt Redeemed me, I wholly depend upon thy Providence, and Mercy from the very bottom of my heart; I commend my ſoul into thy hand*: A Perſon of Quality waiting on the Prince in his ſickneſs, who had been his conſtant Companion at Tennis, and aſking how he did, he anſwered, *Ah* Tom, *I in vain wiſh for that time I loſt with thee and others in vain Recreation*, He then added, *Now my Soul be glad, for at all parts of this Priſon, the Lord hath ſet his aid to looſe thee, Head, Feet, Milt, and Liver are failing; Ariſe therefore, and ſhake off thy Fetters, mount from thy Body, and go thy way.*Out of his Life,p.

VII. *Hugo Grotius*, the greateſt Schollar that his Age boaſted of, after ſo many Embaſſys happily performed abroad, and as many Tranſactions well managed at home; After an exact ſurvey of all the *Hebrew*, *Greek*, and *Latin* Learning, after an unanſwerable Treatiſe of the Truth of the Chriſtian Religion, and many other Elaborate Diſcourſes in Divinity, and other parts of Learning, concluded his Life with this Proteſtation, *That he would give all his Learning, and Honour for the plain Integrity, and harmleſs innocence of* John Urick; who was a devout poor man, that ſpent Eight hours of his time in Prayer, Eight in Labour, and but Eight in Sleep, and other neceſſaries, He alſo made this complant to another, who admired his aſtoniſhing Induſtry, *Ah! Vitam perdidi, operoſe nihil agendo; Ah! I have loſt my Life in doing nothing induſtri-*

industriously, and gave this direction only to another, who desired it, as knowing his great Wisdom and Learning, *Be serious*. When he was on his Death-Bed, he sent for a Minister, professing himself to be the poor Publican, saying, *That he had nothing to trust to, but the Mercy of God in Jesus Christ, and wishing that all the world saw as much reason in Religion as he did. Dying Mens words.* p. 162.

VIII. *Salmasius*, that Excellent *French* Scholar (whom the Learned men of his time never mention without such Expressions as these, *vir nunquam satis laudatus*, &c. A man never enough to be praised, nor to be mentioned without admiration) went out of the World with these words in his mouth, *Oh, I have lost a world of Time! Time that most precious thing in the world, whereof had I but one year longer, it should be spent in* Davids *Psalms, and St.* Pauls *Epistles*; *Oh Sirs* (said he to those about him) *mind the World less, and God more: all the Learning in the world, without true Piety, and the Fear of God, is nothing worth*; *The fear of the Lord, that is Wisdom, and to depart from Evil, that is understanding. Ibidem.* p. 161.

IX. Sir *Francis Walsingham*, Secretary of State in Queen *Elizabeths* Reign, toward the latter end of his Life writ to the Lord Chancellor *Burleigh* to this purpose, *We have lived enough to our Country, to our Fortunes, and to our Soveraign*; *it is high time we begin to live to our selves, and to our God*; *in the multitude of Affairs that passed through our hands, there must be some miscarriages, for which a whole Kingdom cannot make our peace*: And being observed to be more melancholy than usual, some Court Humorists were sent to divert him, *Ah* (said Sir *Francis*) *while we laugh, all things are serious round about us*; *God is serious, when he preserveth us, and hath patience toward us*; *Christ is serious when he dyeth for us*; *the Holy Ghost is serious when he striveth with us*; *the Holy Scripture is serious when it is read before us*; *Sacraments are serious when they are administred to us*; *The whole Creation is serious in serving*

ing God and us ; thoſe that are in Heaven and Hell are ſerious, and ſhall a man that hath one foot in the grave, jeſt and laugh? Wanly Hiſt. Man. p. 646.

X. Sir *Tho. Smith*, after he had many years ſerved Q. *Elizabeth*, alſo as Secretary of State, and done many conſiderable Services to the Kingdom ; A quarter of a year before he dyed, layd aſide all publick Imployment, and diſcharging all his worldly Affairs , and Attendants, ſent to two Reverend Divines, his ſingular good Friends, intreating them to draw him out of the word of God, the plaineſt, and axacteſt way of making his peace with God, and living Godly in this preſent world, adding, *That it was great pity men knew not, (or at leaſt did not ſeriouſly conſider) to what end they were born into this world, till they were ready to go out of it. Fair warning.* p. 168.

XI. Doctor *Donne*, a Perſon of as great Parts and Spirit as any this Nation ever beheld, when he was upon his Death-bed, took his ſolemn farewell of his moſt conſiderable Friends, leaving this with them, *I repent of all my Life, but that part of it which I ſpent in communion with God, and doing good :* That Perſon in a dying hour ſhall wiſh himſelf not a man, who hath not been a good Chriſtian. *Idem.* p. 164.

XI Arch-Biſhop *Uſher*, that Famous, Learned, and moſt pious Divine, after his indefatigable pains, as a Chriſtian, a Schollar, a Biſhop and a Preacher, went out of the world with this Prayer, *Lord forgive me my ſins of Omiſſion* ; and *deſired to dye as Mr.* Perkins *did, imploring the mercy and favour of God. Idem.* p. 164.

XIII. Sir *Philip Sydney*, a Subject indeed of *England* but they ſay choſen King of *Poland*, whom Q. *Elizabeth* called Her *Philip*, and the Prince of *Orange* called his *Maſter*, whoſe Friendſhip the Lord *Brooks* was ſo proud of, that he would have this to be part of his Epitaph, *Here lyeth Sir* Philip Sidneys *Friend* ; whoſe Death was lamented in Verſe by the then Kings of

of *France* and *Scotland*, and the two Universities of *England*. This great man lamented so much at his Death, the innocent vanity of his Life in writing his *Arcadia*, that to prevent the unlawful kindling of heats in others, he would have committed it to the Flames himself, and left this farewel among his Friends; *Love my Memory, cherish my Friends, their Faith to me may assure you they are honest, but above all, govern your Will and Affections by the Will and Word of your Creator, and in me behold the end of this world, and all its vanities. Ibidem.* p. 136.

XIV. Sir *Henry Wotton*, after his many years study, with great proficiency and applause in the University, his near Relation to the great Favourite, the E. of *Essex*, his intimacy with the Duke of *Tuscany*, and *James* the *6th*. King of *Scotland*, his Embassyes to *Holland*, *Germany*, *Venice*, &c. was only ambitious of the Provostship of *Eaton*, being exceeding desirous to retire thither, to injoy his beloved Study and Devotion, saying often, *That this was the happiest time of his life, it being the utmost happiness which a man could attain to, to be at leasure to be, and to do good*; never reflecting on the spending of his former years without tears, and would often say, *How much time have I to repent of, and how little to do it in. Idem.* p. 154.

XV. Sir *John Mason*, Privy Councellor to King *Hen.* 8. and K. *Edw.* 6. upon his death-Bed called for his Clerk and Steward, to whom he spake to this purpose, *I have seen five Princes, and been Privy Councellor to four; I have seen the most observable matters in Forreign parts, and been present at most Transactions for* 30 *years together, and I have learned this after many years experience, that Seriousness is the greatest wisdom, Temperance the best Physick, and a good Conscience is the best Estate, and were I to live again, I would change the Court for a Church, my Privy Councellers business, and bustle for an Hermits retirement, and the whole life I lived in the Pallace for one hours enjoyment of God in the*

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Chappel, all things else forsake me beside my God, my duty, and my prayer. Idem. p. 153.

XVI. Mr. *Howard*, (afterward the learned E. of *Northampton*) being disturbed with Atheistical suggestions, put them all off this way. *If I could give any account how my self or any thing else had a being without God, how there came so uniform, and so constant a consent of mankind of all ages, tempers, and educations, (differing so much otherwise in their apprehensions) about the being of a God, the Immortality of the Soul, and Religion, in which they could not likely either deceive so many, or being so many, could not be deceived, I could then be an Atheist.* And when it was urged, that Religion was only a State Policy to keep men in awe; he replyed, *he could not believe it, since he was sensible that the greatest Polititians have sooner or later felt the power of Religion in the grievous lashes of their Consciences, and the dreadfulness of their apprehensions about that state wherein they must live for ever.* Idem p. 151.

XVII. *Galeacius Carraciolus* Marquess of *Vico*, a Noble Person of a great Estate, powerful Relations, both in the Emperour of *Germany* and the Popes Court, (the last of which was his near Relation) notwithstanding the great promises, and most endearing Letters of his kindred the bitter cryes and tears of his Parents, his wife and children, the loss both of his honour and estate; yet this worthy Person broke through all these temporal engagements, forsook his Country and all that was dear to him, to go to *Geneva*, and imbrace a reproached despised, and persecuted Gospel, chusing rather with *Moses* (to whom he is compared) *to suffer Afflictions with the People of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of this world, because he had a respect to the recompence of reward, and endured, as seeking him who is invisible*; He used to say, *That he should not look upon himself to be worthy to see the face of God, if he did not prefer one hours communion with Christ before all the riches and pleasures of the world. Galeacius's Life.*

XVIII.

XVIII. Famous and remarkable is the instance of the late Earl of *Rochester*, who though he spent a great part of his life in the height of Atheism, and all manner of prophaneness and debauchery, yet upon his dying bed God was graciously pleased to hear the prayers of his nearest Relations and true friends, so that he became a most admirable Penitent, of which I shall instance some few particulars, as they are published by two Reverend Divines; He was the Son of the famous Lord *Wilmot*, and was a great proficient in learning; In the year One thousand six hundred and sixty he went to the University, at which time the general joy which overrun the whole Nation upon his Majesties Restoration, was not regulated with that sobriety and temperance which became a serious gratitude to God for such a blessing, which had some ill effects in him, so that he began to love those disorders too much: for after having travelled for some time, he returned back to the Court, where falling into company who loved those excesses, he was at length intirely subdued by intemperance, so that he confessed for five years together he was continually drunk, not all the while under the visible effects of it, but his blood was so inflamed, that he was not in all that time cool enough to be perfectly master of himself, which led him to do many wild and unaccountable things, and being a Person of extraordinary parts, his sins were like them, so that he seemed to affect something singular in his impieties, as well as writings, above the reach of other men, taking all manner of pains to pervert others to wickedness, nay so confirmed was he in sin, that he lived, and almost often times dyed a Martyr to it: The licentiousness of his temper, with the brightness of his wit, disposed him to love the conversation of those who divided their time between lewd actions, and irregular mirth, and to he came to bend his wit, and direct his studies, and endeavours, to support, and strengthen those ill principles of Atheism and irreligion in himself and others; An accident fell out about this time which confirmed him more in these courses, for going to Sea in the year 1665 there happened to be in the same ship with him Mr. *Montague*, and another Gentleman of Quality, these two, but especially the last, seemed perswaded, *That they should never return into England*, and Mr. *Montague* said, *he was sure of it*, upon which the E. of *Rochester* entered into an engagement with the other Gentleman, not without Ceremonies of Religion, (Mr. *Montague* refusing it) *That if either of them died he should appear, and give the other notice of the future state, if there were any*; After which in a fight with the *Dutch*, toward the latter end of the Action, the Gentleman aforementioned fell on a sudden into such a trembling, that he could scarce stand, and Mr. *Montague* going to hold him up, as they were in each others arms, a Canon Bullet kild him out-right, and carried away Mr. *Montagues* Belly, so that he died in an hour after; but this Gentleman never appeared to the E. of *Rochester* afterward,

which

which was a great ſnare to him during the reſt of his life; after which he went on *to commit all iniquity with greedineſs*, and yet even this deſperate ſinner, that one would think *had made a Covenant with death, and was at an agreement with hell*, and juſt upon the brink of them both, yet even now God to magnifie the riches of his Grace and Mercy, was pleaſed to ſnatch him out of the fire; ſo that falling into a great fit of ſickneſs, he laboured under ſtrange trouble and conflicts of mind, his ſpirit being wounded, and his Conſcience full of Terrour, and ſaying, *If that God who dyed for great as well as leſſer ſinners, did not ſpeedily apply his infinite mercies to his poor ſoul, his wound was ſuch as no man could conceive or bear*, crying out, *That he was the vileſt wretch and Dog that the Sun ſhined upon, or the Earth bore, that he now ſaw his error in not living up to that reaſon which God endued him with, and which he unworthily vilified and contemned, wiſhing he had been a ſtarving Leper crawling in a Ditch, that he had been a Link-boy or a beggar, or for his whole life time confined to a Dungeon, rather than to have ſinned againſt his God*, and acknowledged, *that all the ſeeming abſurdities of* Religion, *and the Holy Scriptures, and the contradictions thereof, framed by men of corrupt and reprobate* Judgments *were now vaniſhed, and the excellency and beauty thereof appeared, he being now come to receive the truth in the love of it*; And upon his death-bed gave command to his Reverend Chaplain, *to preach abroad, and to let all men know how ſeverely God had diſciplined him for his ſins by his afflicting hand, that his ſufferings were moſt juſt, tho he had laid ten thouſand times more upon him; and how God had laid on him one ſtripe upon another, becauſe of his grievous provocations, till he had brought him home to himſelf, and declaring, that from the bottom of his ſoul he did deteſt and abhor the whole courſe of his former wicked life, and admired the goodneſs of God who had given him a true ſenſe of his pernicious opinions and vile practiſes, warning all men in the name of God, and as they regard the welfare of their ſouls no more to deny his Being, or his providence, or deſpiſe his goodneſs, no more to make a mock of ſin, or contemn the pure and excellent* Religion *of the ever Bleſſed Redeemer, through whoſe Merits alone he who was one of the greateſt of Sinners, did yet hope for mercy and forgiveneſs*; and in this Penitent and Religious temper, and frame of Spirit, he ſometime after gave up the Ghoſt. *Rocheſters Life and Sermon.*

XIX. I ſhall conclude all with ſome brief remarks out of the Life of that Excellent and Worthy Perſon, the late Lord Chief Juſtice *Hales*, as lately publiſhed by a Reverend Divine. This Gentleman was deſcended rather from a good, than a Noble Family, and about the Seventeenth year of his Age went to *Oxford*, where he was placed under an able Tutor, and was an extraordinary proficient; but the Stage-Plays coming thither, he was ſo much corrupted by ſeeing many Plays, that he almoſt wholly forſook his Studies, of which miſchief being ſenſible, he at his coming to *London*, reſolved

never

never to see a Play again, to which he constantly adhered, but one corruption of the mind draws on another, so that he fell into many youthful vanities, and kept too much ill Company with some vain People, till a sad accident drove him from it, for he, with some other young Persons being invited out of Town to be merry, one of the Company called for so much Wine, and went on in such excess, that (though Mr. *Hale* would have prevented it) he fell down as dead before them, so that all that were present, were not a little affrighted at it, who did what they could to bring him to himself again. This did particularly affect Mr. *Hale*, who thereupon went into another room, and shutting the door, fell on his knees, and prayed earnestly to God both for his Friend, *That he might be restored to life again, and that himself might be forgiven, for giving such countenance to so much excess, and he vowed to God, that he would never again keep company in that manner, nor Drink a Health while he lived*:

His friend recovered, and he most Religiously kept his vow till his dying day, and though he was afterwards pressed to drink healths, particularly the *Kings*, which was set up by too many as a distinguishing mark of Loyalty, and drew many into great excess after His Majesties happy Restoration, but he would never dispence with his Vow, though he was roughly treated for this sometimes, which some hot and indiscreet men call obstinacy; This wrought such an entire change on him, that now he forsook all vain Company, and divided himself between the duties of Religion, and the studies of his Profession, in the former whereof he was so regular, that for six and Thirty years time he never once failed going to Church on the Lords day, & though he was acquainted with all sorts of Learning, yet he seemed to have made the study of *Divinity* the chiefest of all others; He was a very merciful and upright Judg, and would hear no Causes but in open Court, which a great Peer once complained of to the King, But his Majesty bid him *content himself that he was no worse used*, and said, *He verily believed he would have used himself no better if he had gone to sollicite him in any one of his own Causes*; He made it as a Rule to himself, *That in the administration of Justice, he was intrusted for God, the King and Country, and therefore ought to do it uprightly, deliberately and resolutely*, and yet was much concerned that though it was his duty to serve in the Office he was called to, *yet was it a great consumer of that little time we have here, which he thought might be better spent in a pious Contemplative life, and a due provision for Eternity* J. *Hales Life*.

To conclude. The most learned, wise, and serious Persons in all ages, have all concurred in their Judgments, as to a future State, and have thought it to be the greatest wisdom in this world, to be truly Religious; and to *work out their Salvation with fear and trembling*.

FINIS.

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